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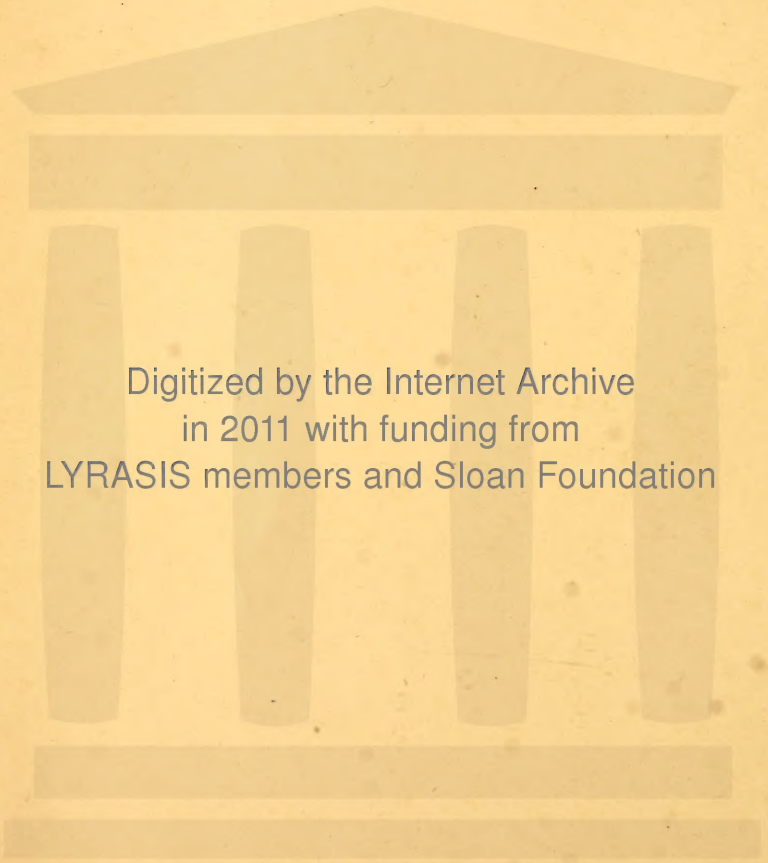
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# BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"
VOL. II. January 1, 1924. NO. 1

## RING OUT THE OLD, RING IN THE NEW.

Again we are reminded that time moves one. The old year with all its varied experiences is forever a thing of the past.

How many hopes have been blasted, how many expectations, unrealized, how many trials and temptations overcome, are known only to ourselves and a kind and loving Father who knoweth all and careth for all.

The old year with all the sadness and sorrow, the gladness and joy, the aspirations and desires, are forever gone.

To many the year has been one of prosperity and achievement. To others, one of disappointment and failure, discouragemeent and despondency.

No doubt all of us realize our shortcomings, our weaknesses, our mistakes and failures.

If for all these, we can have proper regrets, and resolve, at least, to endeavor to redeem the time, be more guarded and considerate in the coming year we shall do well. It is well to have high aspirations and lofty ideals tho we may never attain to them. It is well to have a definite purpose in life, tho this purpose may never be accomplished. To be worth while, we must have convictions on the right side of all moral, ethical, social, and religious questions. All our influence on these questions during the past year is now a part of life's history.

If we have cheered some one by the way, comforted the forlorn, lifted up the fallen, "given a cup of cold water", let our "light shine," "kept the faith", "walked in all the ordinances and commandments of the Lord blameless", "kept ourselves unspotted from the world", we may well ring out the old year and hail the new as a new opportunity for service and usefulness.

Under the benign influence of the Holy Spirit and the love and care of a kind and benevolent Father it is a pleasure to be living.

We like this grand old world as God made it, grand, glorious and beautiful. We detest the sin that is in it, the vice, the wrong and evil that the devil has originated.

With a firm resolve and a strong determination to make amends and to strive to rise to higher attainments in the coming year, let us turn over the last leaf of life's history for

1923, blotted and stained, soiled and begrimed, and say good-bye Old Year, we welcome you, the New.

And with a clean sheet upon which to begin inscribing our history for 1924, let us gaurd well our thots and actions so that the close of 1924 shall bring us a deep realization of a year well spent, with no remorse or bitter regrets for dereliction of duty or failure to improve the passing moments. So shall our life be a benediction to others and a glory to God.

For the "Monitor" the year has been more than our most sangine hopes anticipated in the way of interest, encouragement and appreciation on the part of our growing family.

The misgivings of the beginning of the year vanished like the mist of the morning before the lurid glare of the rising sun, and our way seems clearer and our prospects brighter for the coming year. For all of which we feel to "thank God and take courage", and to extend to our friends and patrons the "greetings of the season." We most earnestly desire a continuation of mutual interest and co-operation on the part of all who are solicitious of the success of our efforts, and are in accord with the policy of the "Monitor", and who desire to see the accomplishment of the task it has undertaken.

We do not expect the approval of all, Jesus didn't, but we desire your co-operation and your prayers, and any assistance the good Spirit may direct you to give.

Our gratitude goes out to all but especially to our contributors of copy, and of means, without which the "Monitor" could not survive. May the good Lord abundantly bless and compensate you!

The "Monitor" will appreciate articles on doctrinal subjects by those who have given time and study to them. "Till I come, given attention to reading, to exhortation to doctrine" is Paul's direction to Timothy. Good for us too. Then, too, articles on various Bible topics, as the Christian graces and duties will be in place. Social, ethical and moral subjects should receive attention.

Besides the Master's great command to go into all the world with the gospel message must not be overlooked.

Let us remember always to have our words seasoned with grace and moderation. Scathing or denunciatory language often defeats itself.

We are aware our service to you has not been perfect, perhaps never will be, but we have done the best we could under

the circumstances. We hope to do better now, and to make the "Monitor" just such paper as we need.

So, now for "a long pull, a strong pull, and a pull altogether" and the coming year will show progress in the Master's cause and advancement in the work we have in hand.

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Don't overlook that X on top of front page. It means your subscription has expired. We do not want to lose your company for 1924. So come along with your renewal.

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Our subscription list continues to grow, and we are not embarrassed financially. Generous hearts have come to our assistance nobly, so that we start the new year with encourment and hopefulness.

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## ANOTHER YEAR.

"We spend our years as a tale that is told." "Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom. He preserveth not the life of the wicked: . . . He withdraweth not his eyes from the righteous: . . .Yea, he doth establish them forever, and they are exalted. . . . If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." "For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble." "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days that we may apply our hearts unto wisdom."

"Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths." "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened." "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

It seems but a few short days ago that we stood at the close of the year 1922, and now we are at the close of another year. Our days are indeed swifter than a weaver's shuttle, but thank God that they need not be spent without hope. When a few more years have come, we shall go the way

whence we shall not return; we shall soon go to our long home. It may be that before another year has gone our days will be past, our purposes broken off, even the thoughts of our hearts. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them."

Here we have no continuing city, but we seek one to come. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." It was because of the uncertainty of life that the Lord so earnestly urged upon His followers the necessity of watching, of being always ready. We know not at what hour our summons will come; but we do know that for many of our number the end of the year now beginning will not find them here.

Seeing that these things are so, it is good at the end of the year, and at the beginning of the new year, and all through the year, to take heed to the things which we have heard, lest at any time we let them slip. Life is short and eternity long; and our condition in eternity is decided by what we have done during the few short years which we spend here upon earth. It is so easy to forget that every thought, every word, every deed, helps to decide our destiny. How often eternal pleasures are sacrificed for those of a few short days or years. What shall it profit a man if he feast as did the rich man in the parable all through life, and in the next world awaken to the torment pictured by Christ? A gratified appetite is poor compensation for a lost birthright.

As we stand at the threshold of the new year, what better resolve can we make than this, that each day as it begins we will ask the Lord to guied and keep us during the day? The only place of safety is close to our Savior with eyes open to see, ears open to hear, and heart ready to obey all His commandments. We must ever look to Him who is the author and finisher of our faith, the only one through whom we have any hope of life everlast-

ing at God's right hand. May He help us during the year to remain faithful to Him in all things, and may the end of the year find us trusting more fully to Him than ever before. And when life ends, as soon it must for all of us, may we hear Him call us to come up higher and enter into the joy of our Lord.

## A LITTLE BIT OF HISTORY.

By John A. Myers

Many years ago we remember the election of a young man to the ministry. A short time after the more progressive part pulled off, and built a church in a small town, and this young minister was their preacher.

One day as it happened we wer permitted to hear this young minister's wife and an old conservative brother talk. The first I heard, the brother said to her, "Well, inside of twenty years you sisters will entirely lay aside the covering." But she said in earnest, "No, no, no, we won't, we wear our coverings just the same as we did. We wear our hats to church, go in the ante-room lay off our hats, put on our covering and come in the audience room in order." The old brother looked at her so pleasantly and said: "Just wait 20 years and see."

I was a young man. I soon married, went west and in after years came back to visit the folks. I went to see my nephew who lived in this town above mentioned. On Sunday evening we went to church. The same brother preached that night a very good sermon and wore a fine large gold ring. But that which impressed me most was that little bit of prophesy made 20 years or more ago. Those sisters came filing in from the ante-room, the preacher's wife ahead and every one of them bare-headed and sat the whole time of the services. We groaned in our spirit and said that good old brother must have spoken, moved by the Holy Ghost. It came to pass!

The thot that comes to us just now is what may we expect in the Church of the Brethren in 20 years or less if we sit down and let things go as they are going now? It only takes a very small prophet to tell. Read Joshua 24:15.

—Astoria, Ill.

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Contributors please place your name at top of first page under title of your article, your address at close. Indicate the number of words in your article on top of first page, right hand corner and accept our thanks.

## THE CHRISTIAN AND THE WORLD.

R. R. Shroyer

This world is evil.

"And we know that we are of God and the whole world lieth in wickedness." (I John 5:19.)

"Who gave himself for our sins that He might deliver us from this present evil world, according to the will of God and our father." (Gal. 1:14.)

Satan is the God of this world.

"The God of this world hath blinded the mind of them that believe not, least the light of the glorious Gospel of Christ, who is the image of God should dawn upon them." (II Cor. 4:4)

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, according to the Spirit that now worketh in the children of disobedience." (Ephe. 2:2.)

Though in the world the Christian is not of it.

"I have given them thy word and the world hath hated them **because they are not** of the world even as I am not of the world.

"I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil of the world." (John 17:14-15.)

The Christian should keep himself separate from the world.

"Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Beliel? or what hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of God as God hath said I will dwell in them and walk in them and I will be their God, and they shall be my people. Wherefore **come out** from among them and be ye **separate,** saith the Lord, and touch not the unclean thing, and I will receive you, and will be to you a Father and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18.)

The Christian should not be conformed to the world.

"And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:2.)

The Christian should not love the world nor the things in it.

"Love not the world, neith-

er the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof. But he that doeth the will of the Father abideth forever." (I John 2:15-17.)

The Chritsian who loves the Christ, and the Christian who is **conformed** to this world commits Spiritual adultry.

"Ye adulteresses know ye not that the friendship of the world is enmity with God. Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4:4.)

(See Rev. 2:18-25.)

God is greatly displeased with His people, when they turn from Him to the world and its God. (See Psalm 17: 55-60.)

If the Christian does not keep himself separate from the world he will suffer punishment with the people of the world.

"And I heard another voice from Heaven saying: Come forth my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." (Rev. 18:4.)

See Num. 16:25-26.)

There are people who call themselves followers of Christ, but are not, they are in some churches but are given to all sorts of worldliness. (II Tim. 3:1-8.)

The Christian who lives the world and its pleasures, will eventually forsake Christ and His service.

"For Demas forsook me having loved this present evil world." (II Tim. 4:10.)

The Christian is in the world as God's messenger to it.

(Math. 5:14; Phil. 2:15; Acts 1:8.)

Jesus plainly tells His people that it is impossible for them to live worldly lives and serve Him. (Math. 6:24; Matt. 12:30.)

No Christian man who wants to serve His Master will allow himself to be mixed up with the world

No soldier on service entang leth himself in the affairs of this life, that he may please Him who enrolled him as a soldier. (II Tim. 2:4) (See also I Thes. 5:22.)

The pleasures of this world prevent the development of the Spiritual life. The worldly Christian will not grow in grace nor will his life tell for Jesus. (Luke 8:14.)

The facts are, worldliness cannot but kill spirituality.

Hence the more world comes into the church the less spirituality there. The real Christian chooses the service of God, and gives up the world, and its pleasures. (Heb. 11:24-26.)

Living in worldly pleasures should be a thing of the past for the Christian. (I Peter 4:1-5.)

The blessing of God is promised the man who forsakes the world and lives a consistent life. (Psalm 1:3; Luke 18:29-30.)

Let us earnestly plead for strength to live the life of the Righteous, that we may die his happy death, and our last end be as his.

Greentown, Ohio.

## LETTING THE WORLD IN.

T. S. Fike

Bible Monitor. My Dear Brethren. Christian Greetings: I have received and read with interest each number of the Monitor. Thanks for the same. If you will be able to bring about any reformation in the Church of the Brethren, and check the worldward tide that is so manifest throughout the Brotherhood, you will certainly be doing a good work. As I see the present and future condition of the church there is hardly a possibility of doing so.

The present condition of the church reminds me very much of the captain of a ship who in mid ocean decides to take the ocean into the ship, and proceeds to open the flood gates, and then sets the ship's crew to work to pump the ocean out. It would not require a prophet to foretell the result. All the Simple Life and Dress Reform Committees that the church may appoint will accomplish little or nothing in getting or keeping worldliness out of the church, while the flood-gates are open to let the world with its vanities come in. Surely less than a prophet could have foretold the present financial condition of the General Mission Board. I believe in mission work with all my heart, and accordingly I am giving my entire time, seven days out of each week, at my own expense, and I would gladly and cheerfully contribute money if I had it to send the gospel to every nation, but under existing conditions I would be reluctant to contribute. There are too many schools to be supported by the church. One half the present number of colleges would be sufficient. Then there are entirely too many Boards at present. Too many traveling secretaries, largely living in a Pullman palace, besides the many solicitors from the schools, etc. Then, too, the

stereopticon lecturers now canvassing the churches taking their toll as they go, besides the thousands of dollars worth of literature that has gone into the waste basket in the last few years. Then the salaried ministry that is "up" "qualified" and of "general authority" to make room for which the Committee asks the "home or local ministry to move over on the bench" and in most instances moving over on the bench means moving off the bench. Then the present rivalry to build $100,000 churches and upward in the brotherhood, with the large endowments of our schools, and much more that could be mentioned, is it strange that emergency calls must continually be made by our General Mission Board? Then pressing the old law of tithing and the budget and per capita giving which is not equal has the effect of lessening the contributions. I believe that our people are just as liberal and charitable as they ever were, and if the wrongs in the church were corrected, or even an honest effort made to do so, I think there would be no lack of funds, but as conditions now exist, and as the tide now flows, it is not strange nor to be wondered at if contributions continue to decrease, how could it be otherwise?

There is no class of people in the world that I think are more worthy than our home or local ministry. Largely they have been self-sacrificing faithful servants of the Master and many of them worthy of double honor, and many of them would serve the churches more efficient than some at least of the so-called pastors, had they the encouragement they should have.

—Thurmont, Md.

## SUPPLEMENTAL REPORT.

J. L. Switzer.

Peter and James and John, with their families, being youthful and romantic, are persuaded to carry the Gospel to the heathens. "They are granted the rare privilege of sightseeing, reveling in the wonders of nature and its curiosities along the way, together with the best there is in the way of hospitality and travelling accommodations" while touring the country over; all at the expense of the Misson Booard.

That added much to the Romance. And then the feeling of assurance of sustaining grace from home when the journey is ended, adds still more. The journey was somewhat tedious and at times not so pleasant as anticipated; but the end of the journey comes at last; and here

(Continued on Page 10)

B I B L E M O N I T O R

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## WHILE THE WORLD IS ROLLING ON.

Wake, my soul, why dost thou slumber,
While the world is rolling on?
Hours are passing without number,
For the world is rolling on.
Oh, 'tis long since morning's light,
And the sun now gains its height,
Soon will come the shades of night,
For the world is rolling on.

See, the bloom of morn has perished,
For the world is rolling on,
But its roses died uncherished,
And the world goes rolling on.
So thy early blush must fade,
And thy hopes in dust be laid,
If thou lend no hand in aid
For the world that's rolling on.

Everywhere thy help is needed,
For the world goes rolling on.
Shall the call go by unheeded,
And the world go rolling on?
All around the cry we hear—
Has it never reached thine ear?
Thousands die with help so near,
And the world goes rolling on.

Up and onward! Time is fleeting,
For the world is rolling on;
Down the hill the sun's retreating,
For the world goes rolling on.
Thou hast passed life's golden noon,
Gone forever is its June.
Will the evening come too soon
As the world goes rolling on?

See, the harvest time is leaving,
For the world is rolling on.
Reapers through the grain are sheaving
While the world is rolling on.
Thou still lingerest while the reap
And in song the harvest keep.
When it's ended shalt thou weep,
While the world is rolling on?

Go and toil with them rejoicing,
While the world is rolling on.
And their harvest song be voicing
While the world goes rolling on.
Lo! the bright millennial day
Morning purples with its ray;
Thou canst speed it on its way,
For the world is rolling on.

Then awake, my drowsy powers,
For the world is rolling on.
And improve the passing hours
For the world is rolling on.
What thy hand doth find to do
That with all thy might pursue,
And still to thy trust be true,
For the world is rolling on.

—Selected.

## SUPPLEMENTAL REPORT

(Continued from Page 9)

they find that the Lord has been there before and confounded their speech, so that their work is attended with the same difficulty as with the Tower Builders in the land of Shinar. The heathens come around them, laugh at them, wonder at them, and their speech sounds like the barking of a dog. They might as well try to preach the Gospel to the donkeys, and with more satisfaction, for they, at least could not make fun of them and ridicule them.

But they remember that they are paid for the job, and though it looks hopeless, they endure the babel, eat their daily bread and, concealing their feelings, write home that they have "got there."

The heathens see them eating, and make signs that they are hungry and want some too. They see the good clothing and point to their extremities beseechingly. They see the stock of medicines, and with their hands across their stomachs indicate that they have a pain. The "Missionaries" look at each other and wonder. And by this time, they begin to think about the **teaching of thier Church** when their fathers became members of it.

It now becomes evident that they must have a stock of Provisions, Clothing and Medicines, if they are ever to make any converts, and they write home for them and get them. This appeal must of course be accompanied with "**encouraging prospects,**" in order to be successful, and **these** are broadcasted throughout the Brotherhood, to increase the probability of a successful campaign. Meanwhile the Missionaries have time to reflect and ponder.

On the way going they had gloried in the advancement and improved condition of the Church and wondered at the denseness and apathy and negligence of their leaders and forefathers of the Brotherhood. But now they begin to ponder over the arvice and faith of their fathers and mothers; that to reach the Heathen with the Gospel it must be necessary to learn their language. And the absolute necessity of this, and the reasonableness of it, took a different hold upon them than ever appeared to them before.

They had started out with the assurance that the Lord would take care of them and supply them with everything needed, and it was a little embarrassing and humiliating that they must call upon their friends at home. However, they think of the "Budget" and take courage and wait. The Gift of Tongues is denied them, and Manna comes not to them from Heaven. So they send to the "Budget". The "Budget" sounds the trumpet Call. It sounds and resounds. And Weekly sounds again and again and keeps sounding, that it has undertaken something new and unknown to the fathers and is pressed — hard pressed—in the Undertaking.

It reports, in every way, and about every day, the dire necessities of Peter, James and John, to the assembled multitudes, and, throughout the land repeats the dire straits and necessities of Peter, James and John. That they are far from home and in a heathen land and need "Money," "Money," "Money". "For-

tunatus' Purse has lost its charm'' and they need ''Money, Money, Money''.

And, like the Priests of Baal, there will be no satisfactory answer **till the broken down Altars of the Lord are Rebuilt.** ''Ye cannot serve God and Mammon''. Mammon seems almost as slow to wake up as Baal himself.

During all this ''hubbub'' one of the missionaries comes back home. He reports that they, and the missionaries who had been in the haethen fields before them, had pursuaded about 8000 heathens to come to America, where they could be clothed and fed and educated like other civilized people. That a considerable per cent of them were converts before they came, and some were not. That some of those who came here as heathens returned back home. That some of the ''converts'' also returned back home. That a considerable number of those who came here as heathens became **Converts while here.** And that a number of them retained their Faith after returning back home.

But of those who came here as ''converts,'' **a less proportion of them retained their Faith,** and returned back home as ''Icebergs'' and hindrances to the missionaries there. Like the Spies, they brought an evil report of the Promised land, and proved a hindrance to the ''Forward Work'' of the Gospel when they got back home. MORAL: Meet the Foreigners when they come here. Teach them our language, and don't waste time tyring to learn theirs. Preach the Faith once delivered unto the Saints to them. **Then more of them will remain Faithful.** They are constantly coming over here to us. In this way you will do better work, and save much of the lost time and treasure and talent in going so far from home to meet them. Be careful not to mingle with the World. Keep aloof from it, and depend upon our Lord for support and not upon Mammon. And God will take care of you and Bless you.

—Carterville, Mo.

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Subscriptions start quarterly, Jan., Apr., July and Oct. To illustrate: If you sent your Subscription since Oct. 1, up to now, your subscription started with Oct. 1 number. After Jan. 1 subscriptions received up to April 1, will start Jan. 1, and you will receive all numbers from Jan. 1 up to the time you send your subscription in one bundle. This saves us time. Our time so far has been given free

## HAVE YOU SEEN THE LATEST PICTURE.

D. F. Lepley.

I do not know that it is has been fully developed yet, but there has been on exhibition recently, a glimpse of it, at least, and it promises to be a most wonderful picture, a revelation in fact.

It has been a long time in the making—what the photographers call, a "long time exposure," but it was inevitable that sooner or later, the developing acid must be applied and that which was hidden from sight, must be clearly revealed.

I would to God that the substance,—the subject of this hideous revelation had never had cause to exist, because the recent investigations (development) reveal a social and spiritual condition, not only in our own land, but in every other so-called "Christian nation," that is not only distressing and alarming, but that proves to me; that the "worldly Churches," as the mass of the people of Europe and America see them today, have utterly **failed**—that they have become a stench to the masses of sinners and that they have brought reproach upon the name of our God.

It proves to me that what we **need today** is—**not more Churches**, not more so-called Church members, not more **Church** machinery, but more new creatures in the **Church** of Jesus Christ, which can never fail.

When, for many years, the masses of the people have seen nothing in the "Churches," but cold, dead formalities, hypocrisy, pride, deceit, bigotry, hatred, strife and often oppression in and among unconverted church members—when they see church members, and professing Christians desecrate the Sabbath day, lead dissolute lives, lie by word and deed, taking advantage of their neighbor in "**smart deals**" and driving sharp bargains, **in loving** their brethren so **ardently**, that they "pass on the other side" with their eyes turned the other way, in profiteering on not the "**saints**" only, but on the sinner also,—

When they **see**, that the sermons that they **live** on week days **belie** the sermons that they **preach** on Sunday's and after being in "bondage to the Church" for generations, they see the utterly **selfish** nature and lives of the members of the **one** body in all the **world**, which above all **others** is claimed to be built upon the foundation of love—true unselfish **love** to God and man,—

After the great untaught and unconverted masses of sinners see all these things for years and years, after they have felt the pressure of dishonest and Godless men who stand high in the councils of the Churches—when they see the utterly vain and carnal lives of the women in high society among the "pillars of the Churches", then can you **wonder** that they want to "forget that there is a God" —that they lose faith in all that is good and that they want to become atheists and destroy every vestage of the so-called civilization of today?

Can you wonder that these untaught multitudes when they **estimate** our God by the **lives** of his **professors**, exclaim "We want to be without God and without religion, without society and without government?"

Oh! God, **whom** wilt Thou hold responsible for the souls of these people?

Oh! Brethren, have you **contributed** to the making of this awful picture? May God help us all henceforth so to **live** before men and the world that our lives shall **inspire** sinners with faith in **Him** until they find the Christ, who is their life and their salvation.

Brother, Sister, shall it be said of **our** Church that it has failed?

Shall it be said of **you** and of **me**, that we have failed?

Brethren, would we save **their** lives and our **own**, we must crucify these **carnal lives** of ours. We must show these people by lives that they can **see**, that the God of love and righteousness dwells within us, that we have been **transformed** into new creatures that personify Christ Jesus, the **lover** and **Saviour** of sinners.

If we would have the world to **believe** that the Church of Jesus Christ is the **embodiment** of "Peace on earth, good will to men, and life Eternal, and that we belong to **that Church**, we must **prove** it by our **lives**, so that they can **see** it.

Oh, let us think of what the judgment day shall reveal to us.

—Connellsville, Mo.

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What about that New Year resolution? Have you made it? And how far did you come short on last year's?

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**SOMETIMES.**

If times are hard and you feel blue,
Think of the other, worrying, too;
Just because your trials are many,
Don't think the rest of us haven't any.

Life is made up of smiles and tears,
Joys and sorrows, mixed with fears;
And though to us it seems one-sided,
Trouble is pretty well divided.

If we could look in every heart,
We'll find that each one has its part,
And those who travel FORTUNE'S road.
Sometimes carry the biggest load.

## SIN OF ACHAN VS. MODERN SIN.

By H. E. Miller

If we will look back a little over 1400 years ago just as the children of Israel were passing into the promised land from the wandering in the wilderness, in Joshua 7, we will find there recorded the sin of Achan, and while we find the special sin there described as that of coveting by his own statement, yet we see that also it was the sin of disobedience, and pride, Achan disobeyed the command of the Lord as recorded by Joshua that nothing should be taken or spared of the accursed city of Jerico, and that all things therein were accursed, save the Rahab and her house, but when Achan saw the wedge of gold 50 shekles weight, 200 shekles of silver and the Babylonish garment probably the most beautiful garment he had ever seen he at once coveted them. Just so today, the modern sin, the people are coveting the things of this world, wearing of gold rings, beads, fancy pins, etc., worldly amusements, shows, and the dance. We notice here that Joshua got busy at once praying to God about their trouble, but brethren notice will you, God comes on the scene and telis Joshua that it is no time for prayer (Joshua 7:10 and 11), why are you on your face praying? Get up, get busy, get sin out of the camp. Notice now what the Lord said about the sin of Achan. Israel hath sinned, and have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have stolen, and dissembled also, and they have put it even among their own stuff, noting that the word dissemble means hiding away or covering up, then we see how the people of today try to hide away their guilt from the church.

We do not wish to discourage prayer, but we are just wondering if the time isn't here when we had better take off time from prayer to hunt up some of the sin in the camp and cast it out. Christ said thru his word for the church to keep unspotted from the world, not to be proud, disobedient, boastful; and to keep his commandments; and we hear said today, so often, that keeping the commandments will not save any one; but these same teachers and preachers fail to impress on the people that neither can one be saved that does not keep them; thereby instilling in them a false doctrine, and instead of teaching against the follies of the modern religions,

leaders are teaching them to cover up with unbelief. The penalty that Achan paid was, he, his sons, his daughters, and all he had were burned with fire. I am made to wonder in this day, by the older ones disregarding the commandments, and following the fashions of the world if they can expect anything else than that the children will follow in their footsteps, and just as sure as God is true they must meet the penalty. Many leaders and people of today that talk so much about the love of God do not know what it is. They think that it will be so great that people can go along in sin and yet escape the punishment of God; when he plainly teaches that those who have his love wil have to war continually against sin and when they find it in the church will put it out at any cost. All recognize John the apostle as one with the love of God. Please read I John 2:3 to 6, and see what he said it consisted of and follow all thru his writings and on into the Revelation and see what the Love of God is.

Fresno, California.

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"Fear not little flock; for it is the Father's good pleasure to give you the kingdom."

—Charles E. Wine.

## CAN SEE NO HARM.

By J. H. Crofford

Many people depend upon being directed by their conscience in whatever they do, if their conscience does not smite them, when about to engage in something they are unaccustomed to doing, then certainly there can be no harm in it.

Our subject is not conscience, or we would enter into a discussion of the term, but the primary meaning of the word will answer the purpose of this article. Conscience—sense of right or wrong. The first thing to consider is, from whence does this sense come? Is it not true that it comes solely from our training and education? Then, if that be true, if the training and education is faulty, the conscience cannot be a dependable guide. To illustrate: A boy, reared under the influence of a profane fathr, who never taught the boy that it was wrong to swear, would use God's name in vain without a rebuke of consciense, providing he had not received better instruction elsewhere.

The samd is true of everything we engage in. If we have been brought up by pious, upright, Christian parents who taught us the wrongs in this world, together with the teachings we glean from the Bible,

Our conscience may be a guide to the extent of our knowledge, but it becomes unreliable after we engage several times in the things it rebuked us for doing, and we can see no harm in it any more.

The brother or sister who was brought up under the teachings of our church, and the Bible, to live separate and apart from the world, in dress and actions, never changed his or her attire or manner of living without feeling the rebuke. The first time that sister put on a hat, she felt like hiding when she met a sister with a bonnet on, or perhaps she passed by her and looked some other way, and afterwards said "the sister with the bonnet did not recognize her." After she wore the hat several times, she said: "I can see no harm in it." That once loyal brother, how he felt when he attended the first picnic or circus when he thought he was seen by people who knew him, but after attending several he could see no harm in them. A sister said: "How do we know what is wrong about such things if we do not go to see?" This we know for a certainty: Christ never instituted the picnic, circus, theatre, dance, etc., etc. Therefore they must be of the world, and we are taught not to have fellowship with the world. Eph. 5:11.

How often we have heard fashionably attired people say: "I never think of the clothes I have on; I am not proud." Is that a test of pride? Let those people clothe themselves in plain attire, which does not conform to the fashion, and see if they think of their clothes, if they feel out of place or not in society. That is a test of pride. But some will say: "I cannot see any harm in wearing a hat." Can you see any harm in wearing a bonnet? God takes no pleasure in pride, and the hat and fashionable clothes may take us down to eternal perdition but the bonnet and plain clothes never will. Can you see any harm in fashions and pride?

The women who have accustomed themselves to the unbecoming dress of the present day,—too short above and below to look decent,—and so thin as to scarcely cover their nakedness, apparently can see no harm in such dressing. They fail to see the demoralizing effect of it. No virtuous woman could put on such clothes, and appear in public, without feeling abashed and out of place the first time.

Little children are clothed in a demoralizing manner now-a-days; they mingle together on the streets and in their play,

with their nakedness scarcely covered with scarcely a knowledge that they have sex to keep secret and virtuous, but the parents see no harm in it until disgrace enters their families, then they wonder why it happened.

My brother, my sister, take courage. As long as you are trying to be obedient to the teachings of the Bible and the rulings of the church, you will meet with conflicts. If your clothes do not correspond with the worldly fashions, satan will tell you to change them; if you wear a bonnet, he will tell you there is no harm in a hat; he will tell you there is no harm in the wearing of gold, etc., and he will continue his workings with you until you yield, or manifest your will to overcome him.

After we yield to the enemy of our souls, and go wherever he wants us to go, and engage in the evils of the world, and dress like the world, we are left at ease by him, and we see no harm in what we are doing.

Let this be our key to know we are right, when we are strongly tempted to do differently from what we are doing, for satan will not try to lead us away from doing wrong. God tempts no man. Jas. 1:13. Therefore temptations all come from an evil source.

—Martinsburg, Pa.

## LABOR AND TRADE UNIONS.

J. H. Beer.

There seems to be no secret order more pernicious than the trade unions of the present day. The manner in which the unions assert themselves, we see more of their composition and get a fuller view of them than we do from others. The fact that these secret unions assume to monopolize labor, from the most skilled mechanic down, to the hod carrier against the protest of the employer to enforce their demands they assault and sometimes resort to murder as has been done in the past, is a sufficient reason for their disapproval by every good citizen. As it is today, about the first question asked you is when you are hired and sent to work, not by the employer but by the employe, "have you got your union ticket with your dues paid up?" If not he can't work, or in the event of the employer retaining him, every union man will lay down his tools and quit the job. The provisions of our Constitution make all men equal, with the right to follow his chosen pursuit of labor, in any occupation that is lawful for men to pursue, and that all men are equal before the law.

Objections to trade unions: Because they are unjust, they demand the same wages for all their members.

This is no aid to the able and energetic but compels the employer to pay to the careless, idle, and worthless, wages they do not earn. If worthless men are discharged the union orders a strike and competent men are denied the privilege of work until they are restored. This is stealing both from the workman and the employer and is a violation of the eighth command.

They are lawless in their doings. Nearly all strikes lead to violence and intimidation. The sixth command is certainly violated by the union. To cry "scab" at a fellow workman has the spirit of murder in it. Labor unions are oppressive. They endeavor to compel all men in their trade to unite with their order. If they will not they endeavor to prevent them from earning their bread. They supplant the law of God and the law of the state, by their own enactments and whatever is needful to sustain their usurped power. They undertake to say how many hours you shall work, and what pay you shall receive, and what material you shall use, and who you shall buy from, and to whom you shall sell; all this they assume to do not for themselves but for others. Christians cannot innocently be partakers of such work. An organization to be lawful must be composed of a voluntary membership. A great part of the men are gotten in and kept there by force of the union.

The law says men must be free to buy and sell and use material that is lawful to buy, sell or use. It is said that a petition with a half million names was sent to President Wilson asking for executive clemency in the case of nineteen labor leaders who were convicted and sentenced to Federal Prison at Leavenworth. The history of the dynamiting cases dates back to Aug. 10, 1911, when the "International Association of Bridge and Structural Iron Workers" declared a strike against the American Bridge Co. Bridges and buildings erected by open shop concerns were dynamited. There were nearly two hundred instances of such violations previous to 1911. Labor unions interfere with men's rights to labor, except at their dictation. A New York paper gives this account of a man arrested for non-support of his family. At the trial he said: "I am a blacksmith; I was working at three dollars a day; the union said I must not work short of three dollars

and fifty cents. My employer was not willing to give it; I was compelled to go. I would like to work but cannot." Through coercion this man was forced into idleness. "Whatsoever ye would that men would do to you, do ye even so to them."

—Denton, Md.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## THE PASTORAL EPISTLES.

### First and Second Timothy and Titus.

This is a group of three letters written by Paul to two of his associate workers. There is strong evidence that these letters were written considerably later than the four we have just studied, and that in the meanwhile he took another journey among the churches in Western Asia and Eastern Europe. These were written at the close of his eventful life. They are farewell addresses to men who are in a large measure to assume the responsibilities Paul is about to lay down. Timothy seems to be at Ephesus, where early history says he took up the charge after Paul left it.



**The main purpose** of the first letter is to inspire Timothy to consider well the charge laid upon him to the keeping of the church (I Tim. 3:15). There are enemies who would do all they could to destroy the church (1:3-11; 4:1-5; 6:3-10). These must be met and properly handled. The faithful are to be instructed and encouraged (2:8 to 3:16; 4:6 to 6:2); and then too, Timothy needs to look to the source of guidance and strength (1:18 to 2:7; 6:11-16, 20, 21.)

**Second Timothy** is Paul's farewell address, and is likely the last one of all of Paul's letters. He very strongly exhorts Timothy to faithfulness in the midst of foes and perilous times. He charges him to be faithful in preaching the Word of God, and even pleads with him to come and tender him some assistance, as he is about to give his life in sacrifice for the cause.

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Perhaps if you should take the Lord into partnership and say "if the Lord will we shall live and do this or that" you will succeed better. For unless "we are workers together with him" our efforts may be futile.

# BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"
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## POOL BAPTISM

We are asked to give a write up of pool baptism and the propriety of erecting baptistries, and of drawing a curtain upon the applicants at time of baptism.

Pools or fonts for baptismal purposes are of very ancient origin, dating perhaps as far back as the first century. There were pools in Jerusalem in our Saviors day but that they were used for baptismal purposes is not definitely stated.

The only question seems to have been, not the particular place, or kind, but the quantity of water. "John baptized in Aenon because there was much water there." Wherever baptism was performed there was always plenty water for immersion which was the mode employed. The use of pools or of baptistries now may be a matter of necessity in arid regions as the plains of the West, where it is impractical to use running streams. Running streams are preferable but tanks, pools and baptistries may be used when necessary.

To erect pools in the church yard or baptistries in the church where running streams are accessible is, to the lease, questionable.

Baptism is a righteous act—a "good work." (Ps. 119:172; Matt. 3:13-15) Jesus says, "let your light so shine before men that they may see your good works and glorify your Father who is in heaven." (Matt. 5:16) From this it hardly seems the thing to do to draw a curtain on applicants at baptism.

Besides all New Testament baptisms so far as we know were open to the public. Our light is not given to be put under a bushel or behind a curtain.

## LIFE INSURANCE.

We are asked how the "Monitor" stands on Life Insurance. So long as we retain our present trust in God and his promises we shall not worry about Life Insurance. Jesus says, "Seek first the kingdom of God and his rightousness and all these things (temporal) shall be added unto you." A policy in this company (kingdom) has the treasures of heaven and God's unfailing promise behind it. "No good thing will be withhold from them that walk uprightly", says David. "But how about your wife and children when

you are gone? From the temporal side, a weekly deposit in a Savings Account is recommended as preferable to any Insurance Co.

From the spiritual side, "I was young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread," is the seal to your policy in God's keeping. This takes in wife and the babies if they live right.

If one chooses to serve satan rather than God then he need not look to God for protection. In that event if he considers himself too nearly a fit subject for the asylum to be trusted with his own savings, he might well resort to some Insurance Co., and pay them such per cent of his savings as may be necessary to keep the officers and agents in good circumstances.

"But how about your funeral and burial expenses?" Well, if the preachers haven't religion enough to officiate in the last sad rites without pay, and if God's people haven't enough religion to dig a hole and put me in decently, then turn me over to the keeper of the "potter's field"—the county.

It's as near heaven from behind a crude slab in the potter's field as it is from behind the most costly monument in the city cemetery.

Should I lose my policy in God's keeping by not being willing to trust him any longer, then I may consider the propriety of trusting some Insurance Company with my savings.

'Tis so sweet to trust in Jesus,
Just to take him at his word;
Just to rest upon his promise,
Just to know 'thus saith the Lord'."

## THE BOY AND THE MAN.

Recently there came to our desk a neat well-written little book bearing the above title. It is the story of one who came from the lowest walks of life, but who finally scaled the topmost round in the ladder of fame among those whom he served and those with whom he labored.

It is fascinating indeed, and intensely so to another life, which if written, would abound in similar thrilling incidents and romantic stories.

In reading the story one hardly knows which to admire most, the boy or the man.

The author's hope is that it may prove an inspiration and help to other young people who may be handicapped in the race of life by hindrances which beset his pathway. We bespeak for it a wide reading, and cherish the hope that the author's desires may be real-

ized in the encouragement given to the young people of our generation.

We recommend "The Boy and the man", by its author, Eld. J. H. Moore, now of Sebeing, Fla., to our young people with our compliments to its aged author for such interesting contribution to our social and religious literature.

—Bible Monitor

## LINE UPON LINE.

There are persons who say that they get tired of going to church and hearing the same ideas expressed so often. And no doubt there are ministers who do not always use the best judgment in their preaching. Still, there are probably not so many unprofitable sermons preached as some people think. So much depends on the attitude of the man in the pew. If he goes to the house of the Lord with his mind full of the Lord's business, it will be a much poorer sermon than the average if he does not get a blessing from it. But if he goes with his mind full of his own worth, it will be a sermon much above the average which can move him, shake off his thoughts of self and get him into the spirit of worship.

Quite often the exhortations we get most tired of hearing are the very ones we need to hear—and heed. There is not such a large number of really vital truths. And these must be repeated time after time; men must be urged to accept them and live them. So far as possible, they must be compelled to accept the invitation to the marriage supper. Even those who have accepted are not always ready—they may lack the wedding garment. And how many are there who have taken upon themselves the name of Christ, who have put on all that should be put on with that name, and have put off all that should be put off? Is anyone ready to say he is without sin, that he no longer needs the line upon line and the precept upon precept?

To grow to the full stature of manhood in Christ Jesus our Lord is not a matter of a short time or a few efforts. To build a solid character is the work of years. There is no one without a weakness, and there are few, if any, weaknesses conquered for all time with the first effort. To resolve is one thing, to put the resolution into effect is another and much more difficult thing. Sometimes it takes days and weeks and months and years of earnest, prayerful effort before we conquer our weakness, our besetting sin. How many times during the struggle must we repeat to our-

selves the line upon line and the precept upon precept.

All scripture is profitable. We do not get the profit from it by just hurriedly reading it. We must think, meditate upon it day and night. David said that when he was musing the fire burned. And if we, when we go to church, would think more, try harder to get the full meaning of the passage read for a lesson, there would be far less occasion to find fault with the minister.

But the minister is under even greater obligation to study than is the laymember. Paul wrote to Timothy that he should study so as to show himself a workman who need not be ashamed, rightly dividing the Word of Truth. Not all do this, and in so far as they fail in this they fail to become the men they should. A more thoughtful man in the pulpit will mean more thoughtful men and women in the pews. The pulpit and the pew react upon each other. The great thing for both is to have the mind and heart filled with the things that belong to the time and place. Our business, our pleasures, our ambitions have no place in God's house. It is to be a house of prayer, and the one who goes to it in a prayerful spirit will not be inclined to find much fault with the minister.

Yet we must take heed what we hear. We must have so learned our line upon line that we can at once detect anything not in harmony with God's Book. We are not to receive what is not in harmony with the Book. Jesus said that the words which he spoke would judge us in the last day. So we must take heed what we hear. The words of Jesus are spirit and life: words different from his, not in harmony with them, are without spirit and life.

Let us take heed that we do not form the habit of finding fault with the other man just because he differs from us. Let us study and learn whether he is in harmony with God and whether we are in harmony with God. If two men are not in harmony with each other, one of them, and possibly both of them, must be out of harmony with God. If we know his will and do his will, we must also know what is not his will and we shall have no deisre to do any will but his. May he help us in our learning and in our doing.

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That X on the front page of your "Monitor" says your time has expired. How many more times do you want to be reminded? Let us hear from you.

## GOD'S LAW VERSUS THE DEVIL'S WORD.

By Chas. M. Yearout.

"Thou shalt surely die." "Ye shall surely NOT die." (Gen. 2:16, 17; 3:4.) The above statements are directly opposite the one to the other.

I read with much interest the editor's article under the heading: "Man's Word Or God's Law", in December 1 issue of Bible Monitor. The question presented itself to one: Who prompts man to utter things— "Words" —contrary to "God's Law"? Surely it is not the Holy Spirit: It cannot be the true servant of God. An angel of light could not do such a thing. Then it must be some one in opposition to God; some evil influence, that seeks to thwart God in His purpose and plan of saving man in and through Christ Jesus.

Through careful investigation I find this prompting is from the devil. He and his agents — ministers — have opposed God and His ministers all down the ages, since man was placed in the beautiful garden of Eden.

When God placed our foreparents in the Garden of Eden, He gave them a law. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The devil said: "Ye shall surely NOT die." But they did die. God's law was executed

"The lust of the flesh, and the lust of the eyes, and the pride of life," caused the woman to accept and give credance to the devil's lie, instead of to GOD'S TRUTH. This was not done ignorantly either. It was the result of fleshly reasoning, that caused her to give heed to the devil's word instead of to God's law. Disobedience shut man out from the tree of life; and through obedience alone can he again have access to it. The entrance is forever barred to the disobedient. Man's logic and fleshly reasoning to the contrary notwithstanding. God says, "DO". The devil says, "DO NOT." God says, "DO NOT." The devil says, "DO."

The above facts were prominently manifested in the history of the children of Israel in the wilderness, and vividly manifested in the professed Christian world of today.

Let us look for a few moments at the sad history of the Israelitish hosts that left Egypt, crossed the Red Sea on dry ground, the roadway that

God opened for them, on their way to the promised land. Out of a half million or more of abled-bodied men, that crossed the Red Sea, but two men were permitted to enter the promised land. The same influence that caused Adam and Eve to ignore and violate God's law, caused this people to ignore and violate GOD'S LAW. The devil was with them, with his "NOTS." And death followed as a result of their giving heed to his NOTS.

Let us notice a few references. While the children of Israel were encamped in the plains of Moab: They committed fornication and idolatry with the Moabites, and thus violated God's law, and twenty-four thousand of them died in one day. (Num. 25:1-9.)

While on the borders of Edom: The people murmured and spoke against God and against Moses, and God sent fiery serpents among them, and as a result of the bite of these serpents many of them died. (Num. 21:4-6.) Everyone of these murmurers against God's way of doing things, from twenty years old and over died in the wilderness. (Num. 14: 29.)

While in the wilderness, God commanded the children of Israel through Moses, "To make fringes in the borders of their garments, and put upon the fringes of the borders a ribbon of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God." (Num. 15:37-40.)

Observe, that this fringe and ribbon of blue was not to be worn as a worldly fashion to gratify the fleshly lusts. "Korah, Dathan, Abiram, and two hundred and fifty princes of the assembly, famous men in the congregation, men of renown." These were great men, men of wide influence—rose up against the commandments of God. They said: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Being holy, they needed no fringes and blue ribbons. Here the words of famous men, and the law of God are put to the test. Those that believed God separated themselves from these dissenters. The result. The earth opened beneath them, and all that appertained unto Korah, Dathem and Abiram went down into the pit, and the earth closed

over them, and thus they perished. And the two hundred and fifty princes that were offering incense were burned up by the fire of the Lord. Here God's law was executed; and the dissenters—"NOTS"—like Adam and Eve died. My brother and sister, your official standing as elders, ministers and teachers will not save you, if you are untrue to God's word, and give heed to the devil's NOT.

The very next day, "All the congregation murmured against Moses and Aaron, saying, ye have killed the people of the Lord." God sent a plague among them, and fourteen thousand and seven hundred, that came out on the Lord's side yesterday, were destroyed by the plague. Read the entire sixteenth chapter of Numbers.

But says the gainsayer: "These were such little things, mere trifles? But please remember that it was God that gave the commands, and when God speaks, He means what He says, and says what He means; and kind reader, if you never find it out before, you will find it out at the judgment day, when it will be too late to rectify the mistake of ignoring or setting aside any part of God's law.

"If God shall a trifle command,
It is not a trifle to withstand.
Adam may have thought the thing but small,
And ventured to transgress,
But, ah! it proved a dreadful fall
To all the human race."

If God executed His word and law in the Old Testament, which was sealed with the blood of animals, "and every transgression ,and disobedience received a just recompense of reward," how much more will He execute His word and law in the New Testament which was sealed with the blood of Jesus Christ His Son?

There are two antagonistic powers at work in this world today, and all people are governed to a large extent by one or the other of these powers. God's people are governed and directed by His word or divine law; and those who ignore and set aside His word or any part of it are influenced and directed by the evil one or his agents and ministers. (See II Cor. 11:13-15.) A minister of the devil will never teach all the truth, but just enough to deceive the unsuspecting and those that mind the things of the flesh and want it so.

The Apostle Paul in refering to the judgments visited upon Israel as a result of their disobedience says: "Now all these

things happened unto them for ensamples'' or types ''and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.'' (I Cor. 10:11, 12.) This solemn warning should appeal to all professed Christians today, and especially to those who ignore and set aside as non-essential much of the New Testament teaching. The same apostle in reference to hearing Christ, says: ''See that ye refuse not Him — Jesus — that speaketh. For if they escaped not who refused him—Moses—that spake on earth, much more shall not we escape, if we turn away from Him—Jesus—that speaketh from heaven.'' (Heb. 22:25) God committeed the plan of salvation and all that appertains unto it into the hands of Christ, and proclaimed on the Mount of Transfiguration, ''Hear ye Him.'' To hear Christ means to ''hearken unto Him.'' (Deut. 18:18, 19.) To hearken unto Christ means to ''observe all things commanded by Him.'' (Matt. 28:18-20.) To observe all things commanded by Christ, means to ''obey from the heart that form of doctrine which was delivered you.'' (Rom. 6:17.)

The plan of salvation is established by immutable law, and is unchangeable. To add to it, is to have the plagues written therein added to the one that does the adding. To subtract or take away from it, is to have the part of the ones that do the taking away, taken out of the holy city, and the blessings promised the faithful taken away from them. (Rev. 22:18, 19.)

It is extremely dangerous to give heed to the devil's NOTS when dealing with God's PREDESTINED plan of salvation. The devil says: It is NOT necessary to hear—head—Christ in all things, and his deceptive lying words are carrying the day with many so-called Christians.

Jesus in commissioning His followers, told them to ''Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Hily Spirit. Teaching them —the baptized believers—to observing ALL THINGS whatsoever I have commanded you.'' The devil says, it is NOT necessary ''to observe all things.'' No minister of Christ will say it is NOT necessary to obey Christ in all things: for when he says that, he is teaching the devil's doctrine. Notice that NOT.

I believe it would be well pleasing to God, if the latter part of the above commission

was stressed by His ministers. I believe the latter part is just as important and essential to the well being of the church and souls as the forepart. It seems to me that the devil is getting some NOTS mixed in the latter part of Christ's last and great commission. Can that be the reason that there is no doctrine or very little preached in these latter days? and departures from the plain teachings of the New Testament are in evidence in many places, even in our brotherhood? Let us not stress money quite so hard, but have a doctrinal revival all over the land, and thus carry out the latter part of the GREAT commission given by our Lord and Master. Confirm and establish the membership in the doctrines of the New Testament, and gaming and playing in God's houses will cease and departures from New Testament practices will end, and alliances with popular Christianity so-called, and worldly practices will cease. Don't forget Christ says, do this—"teach them to observe all things whatsoever I have commanded you." This will necessitate the preaching of the doctrine, ALL of it. But remember, the devil says NO, and not to Christ's plain teaching here. Who is going to prevail.

The devil's NOTS have caused much misery and suffering in this old worl,d and the cause of the loss of millions of souls in the world to come, all because his lying statements were accepted and acted on instead of God's words of TRUTH.

— Moscow, Idaho

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If you want to be a winner in the end and say "we did it," now's the time to show your colors and jump in and help. There are many who are in sympathy with the "Monitor's" aims and efforts, but some seem to lack courage to come out in the open and take a stand and lend a helping hand.

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Our subscription list is mounting and renewals are decreasing our delinquent list daily. It isn't too late to join the big rush. Join the crowd and send it along.

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B I B L E M O N I T O R

Poplar Bluff, Mo.—January 15, 1924.

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## THE BRAVEST BATTLE.

The bravest battle that ever was fought!
Shall I tell where and when?
On the maps of the world you will find it not;
'Twas fought by the mother's of men.

Nay, not with cannon, or battle shot,
With sword or nobler pen;
Nay, not with eloquent words or thought
From mouths of wonderful men.

But deep in a walled-up woman's heart
Of woman who would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troop, no bivouac song;
No banner to gleam and wave;
But, oh! these battles, they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

O ye with manners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Were fought in these silent ways.

O spotless woman in a world of shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born!

—Selected.

## WHY THE CHURCH OF THE BRETHREN EXISTS.

L. I. Moss.

Something over two hundred years ago there was a young man in Germany, Elexander Mack, who discovered in his searching the scripture and the spirit of God leading him, that the several churches in Germany were coming far short of a full obedience to God's word, or rather they were leaving undone so many things required, or like people of today thought many things not essential to salvation.

After traveling to and fro through the land searching for a people true to God and his word and after much prayer and study he thot it necessary to start or establish a church, founded on the whole Gospel.

And because of his convictions the Church of the Brethren, as now called, came into existance, as a "Church of Protest", among the many churches of Germany.

Now where are we today? Only two hundred years or a little more in the growth and development of the Church, has brot us to where many of our Elders and Ministers and scores of others, are ready to call Brethren and shake hands with any one coming along with any kind of religion. No

difference how far they come short of obeying God's word they bid them God speed, and are wanting to co-operate with religions just as far from God as those Bro. Mack could not fellowship. Some of these I fear omit more commands than they practice. Just read (II John 10-11). This will show us if we do such, we are partakers of their evil deeds.

Brethren it is time we come to a halt. This very thing has brot into the church today some serious conditions.

The world no longer looks upon us as a "Church of Protest", contending for the whole Gospel, but are pointing a finger of scorn, saying we do anything any one else does, and allow almost anything to go on in the church any other religion allows.

O how people have lost esteem and respect for the church! The church today does not have the power and influence she once had, and the farther we get away from God's power, the less our power will be.

Beware, the Apostle Paul spoke to Timothy of people in their day having a form of Godliness but denying the power thereof, (from such turn away). Think of this clause, to turn away.

May we all think of the conditions which caused Bro. Mack to labor and establish our beloved church and may we all labor to keep it true to the word and realy a "Church of Protest" today among so much confusion and so many religions.

—Fayette, Ohio.

## LEADERSHIP.

D. F. Lepley

I have been a close reader of our church paper for a long time, and notice that all of our literature, our gatherings and our conferences vibrate with emphasis on leadership and organization.

And the slogan, "Young Men for Leadership," is fast finding its materialization in many districts.

I have also gathered from the columns of the Messenger and other sources that in many districts of our Brotherhood, in recent years, we have multiplied leaders, multiplied activities, multiplied organizations and boards, and suffered corresponding losses in membership, both in our Sunday School and Church organizations.

Why?

Bees (worldlings) will swarm around the honey pot until they are fiilled.

Vultures (worldlings) will fight for room around the car-

cass and fly away when their appetites are satisfied.

Men of the world (the carnally minded) will give freely of their time and means to any activity that promises them sensations, the gratification of their lusts and a "good time," even if there is a little "religion" mixed in with it, as long as it satisfies their carnality, or promises material perquisites.

Leadership means more than elegance, eloquence and being a good social "mixer."

It means more than being a good toast-master at social functions and being able to stir up a lot of enthusiasm by his eloquent oratory with an orchestra accompaniment.

It means more than the temporary working up of a big church and Sunday School attendance by such methods and by promises of rewards, preferment, banquets and similar activities; all of which appeal only to the carnal side of life, and must ultimately and certainly fail to bear spiritual fruit.

It is unfortunate and regretable that there are today so many church leaders who manifest too conspicuous a "hankering" after the material and carnal things of life and whose lives show a lack of the "seasoning" which, in most cases, comes only through mature Christian growth and experience and which is such an essential ingredient in a Christian leader's life, if his work and influence shall endure for good.

White pine is the only lumber that is fit to make "patterns" out of, and even this is not fit for the purpose until it has endured many years of storms and calms, summers and winters, heat and cold, to "season" and "cure" it on the stump, after it has attained its mature growth.

New growth pine (or growing pine) is a failure for the purpose. It has not the necessary "grain" texture. The "pattern-maker" c a n ' t "work" it.

Moses, the great Law-giver, at the age of forty years, after he had graduated from, perhaps, one of the best universities of the world, no doubt thought that he was pretty smart and pretty wise, and evidently felt that he was equipped for any kind of "leadership", and decided to take charge of his brethren on his own account, but it seems that he made somewhat of a "mess" of it.

But after God had put him through a "seasoning" or "curing" course, during forty or more years in the branches

of a knowledge of God, obedience, self-denial, patience, humility, meekness and experience, and thought that he was about ready to become a leader, Moses did not feel just quite able yet to accept the leadership that **God** had planned for him. His conception of leadership had changed somewhat.

I am wondering how many Christian people would start on a long and dangerous ocean voyage, on the staunchest ship that man ever built, with a new but inexperienced **graduate** from the best navigation school in the world, as the **captain** of their vessel, an untried, ambitious "smartie," who had never yet been out of sight of land, midst tempest and hurricane with waves rolling mountain high and within the sound of the crashing of the waves upon the rocks.

The loss of a ship-load of regenerated **Christians,** on account of an inexperienced navigator, would not be such a serious matter, but what if they were all **sinners**? And all humans are either **Christian** or sinners — hypocrites don't count. Even the devil hates hates them.

Did you hear about the father, one of the most experienced and skillful auto drivers in the country, who took his wife and children out for a drive, and was run into and wrecked, and all of them badly crippled, by a man who **"thought"** he knew how to handle a car, but didn't?

Did you ever hear of a church being wrecked that way?

Now, brethren, I am just going to leave this with **you** to think and reason out your own answer to the above question,—Why?

—Connellsville, Pa.

## "IN THE SAME FAITH"

Cyrus Wallick

I was glad for the testimony of Bro. J. L. Switzer in November 1st Monitor and I too can say that I am still in the same faith that I was when received into the Church of the Brethren by baptism in Jefferson county, Iowa, sixty years ago. I believe that what was sound doctrine then is sound doctrine now. And my purpose is, by the grace of God, to continue in the faith; and whether called away by death, or whether yet alive when Christ comes the second time, I want to be ready to meet him.

Brethren and sisters, let us remember the solemn vows we made at baptism to renounce Satan and all his pernicious ways, and sinful pleasures of this world, and to be faithful

until death. If we break these vows we may expect to answer for it in the Great Judgment Day. How like mockery it sounds to hear some sing "Faith of our fathers," and then teach and practice contrary to the doctrines handed down to us by our fathers, and, as we believe, handed down to them through the centuries by Christ and the apostles.

I have been much grieved and discouraged in the past few years over the worldward trend of the church; but when I read in the Monitor from others who express themselves as being still "in the same faith," I feel like Paul to "thank God and take courage." And now in this effort which we are making to keep the faith, to stand for truth and righteousness in the face of enticements, discouragement and opposition, let us ask the Lord to help us to be "wise as serpents and harmless as doves"; let us look to him for wisdom, strength and guidance.

May we not hear from others?

## LOSING OUT.

By Lucy E. Danner

Incidents in my life as a working girl, as they come to me by observation, and experience, to show that we are fast losing out. As Bro. Danner said, "dying at the top."

While waiting in a crowded dry goods store for an idle clerk one day, two sisters passed by in the street. When one lady said: "There they are what the dunker church used to be. Just look at those neat little bonnets. I love to see them but those bonnets they wear now I do not like, they look more like a chicken with its tail pulled out." I turned to see the object of the remark. I saw two very plainly dressed sisters as described. And when another lady said: "I like to see church members dress as they profess, and not as the world, I do hate half way Christians". Why, I thought, we are losing out.

I have often wondered why we like to look like the world. Are we ashamed of our church and Jesus?

A certain aged lady who recently got married, came to spend her "honeymoon" and vacation with mother. On Sunday morning we all got ready for church, each one going to his own church. When I came into the room, the new bride stood and gazed at me for a moment, then said, "how deceiveding! Well, I am surprised, living here one week and did not know you belong to the Brethren Church." Why was it? Because I did not tell

her? O no, just because I did not do my duty by wearing my prayer covering as I should have done.

When she said: "You profess to be a plain and separated people, we as a world expect it of you and respect you for it, but if you do not, we lose trust and confidence in the church."

The remark sank deep in my mind, and I thought it was rude and cruel at the time, but it was a timely one, for I did not see the danger then. From that time on, I resolved that they will not have to live with me for weeks before they shall know.

Some time ago I was asked why do not all our sisters wear the covering all the time as they used too? Sister, what is your answer? Do we only need Christ a few hours Sunday or at church services only? and when that is over we hide Christ in a hymn book or a bureau for the rest of the week? Looks as if we are ready to fight our way all week alone without him. As for myself I need him seven days out of every week to lead and guide me in his truth.

I think it is time we wake up out of our sleep. If we move with the tide of the world, the next ten years, as we have the past ten years, we shall have completely lost our identity as a church. —Abbottstown, Pa.

**FILTHY RAGS—Isa. 64:6**

When the Prophet Isaih made a review of the two kingdoms, Judah and Israel, and saw in their activities, little or no encouragement toward their ultimate development into a reliable nation, but instead of this, they were being won over to the idolatrous practices of the nations about them, he spoke out in unmistable language and said, "We are all as an unclea nthing, and all our righteousness is as Filthy Rags." No doubt he saw developing in them the same tendency as was developed when Korah and his associates, successfully won over to himself so large a number in opposing Moses and Aaron, that a revolt was in readiness, and waiting opportunity, for unseating Moses and Aaron, the Lord's appointed, and replace them by such as the people should choose as leaders, leading the people to think that Moses and Aaron were self appointed. This was done through jealousy and selfexaltation on the part of Korah.

Josephus makes this clear. This tendency was evidenced by their yielding to all manner of Idolatry, and allowing the true worship to be neglected for long periods of time, although God did find a few of the Kings that embraced, and observed the teachings of the

law. But as seen, when the leaders agreed, and went to work, the people were ready to join in the work and cheerfully observe the ordinances as commanded. But as the Prophet saw all these conditions as the situation shows he felt to compare the outcome in his picture, and said, as "**Filthy Rags.**" He did not hesitate to state the truth. And as seen in the different cases, "Every transgression and disobedience received a just recompense of reward." And a part of this came when the nations were carried into captivity.

And these same things were seen to develop in the church in Paul's day, and was rigorously opposed by him. But he assured the church that when he came he would not hear the speech of them that were puffed up. And besides this, Jude sets forth some of the same tendency developing, and points out the different classes, and what they represent.

And as these tendencies are shown to still exist and to develop among the Isrealites, Paul says, (I Cor. 10:11, 12), "Now all these things happened unto them for ensamples: and they are written for our admonirion, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." In calling to mind the many evidences of the judgments of God, which were visited on the ungodly of past generations, they surely do not leave us without sufficient evidence, or example, but should be accepted by us as an admonition to our profit. For as judgment was evident upon Korah, Balaam, Ahab, etc., and were refered to by Paul and Jude, we may well conclude that these evil tendencies are yet to be found where human nature is allowed, in any way, to control. And only as the spirit of God controls in our lives, are we what the Lord is requiring us to be.

## GOING ON TO PERFECTION.

By Elizabeth Hoover.

Our aim as Christians is to go on to perfection.

Perfection is the standard of Christianity. There is no such thing as standing still in Christianity. We go either heavenward or worldward. By observing the Bible ordinances, God's means of grace, the stepping stones to greater spirituality.

A Christian must work. We learn in Christ's gospel that he was the only one perfect and he is the "author of eternal salvation into all them that obey him."

Jesus Christ your highest Ideal. Picture him standing at the top of the mountain. Be-

cause of his exalted position he offers us just the thing we need. It is eternal salvation.

We are either at the foot of the mountain or somewhere on the mountain road ascending or descending.

We reach the top only by following Christ, who has climbed that way and knows the road. He is acquainted with its dangers, struggles, as well as its blessings.

Paul made an appeal for us to go on and reach the top. We should go on to perfection. We should not always be laying a foundation but building on the foundation. "No other foundation can any man lay than that is laid which is Christ Jesus."

Jesus Christ is our ideal and since he is perfect, if we are his true followers we must strive for perfection. We cannot get to the top of this mountain unless we get on the right or proper way.

We find in Christ's gospel recorded by John, the words of Jesus, "I am the way, the truth, and the life." We also find in the same gospel these words, "I am the door." Then his principles are fundamental, they are the foundation of all Christian building.

This foundation consists of repentance, faith, baptism, laying on of hands for the gift of Holy Spirit, resurrection, and eternal judgment. We must observe these to complete the foundation.

This is just the beginning of Christianity. When we have the foundation laid or completed, we must go on now to reach our goal or the top of the mountain. The only way to advance is to keep on going. Jesus wants to help us heavenward.

By obeying self we cannot obey God, because we cannot serve two masters. We must follow Jesus completely if we wish to succeed. We must be in close communication with Jesus. We need to pray to him for guidance. He has given us a daily guide which is the Bible. We must study daily of his precious word.

All the Bible ordinances are simply stepping stones on this way. Herein lies the beauty of the Church of the Brethren. It not only lays the foundation but it uses these steps to perfection. We cannot get along without them. We must have them.

We must not confuse the ordinances Christ has made with those made by men. We must daily follow Christ as this journey is a daily task. We have no time to slumber and sleep, for the bridegroom may come at any time

Jesus says, "But of that day and hour knoweth no one, not

even the angels of heaven, neither the son, but the Father only." We should be busy in his vineyard, for he says, "Blessed is that servant, whom his lord when he cometh, shall find so doing."

Route 1, Box 19, Avard, Oklahoma.

## GOING TO RUSSIA.

J. L. Switzer

But why go to Russia? May we not go to the next neighbor? To the next village? To the next town? Why bear all this burden of perishing souls so very far, so very long? God is no respector of persons. Is it not cruel to withhold the water of life? Is it not cruel to pack away the Bread and Meat and Milk of the Gospel, away off 3,000 miles to Russia, and witness so many famishing, perishing, along the way? Is it not cruel to demand of us to do such a thing?

Why go to Russia?

It seems to me the bosom would almost burst with the pent up burden of love and desire,—it seems to me the heart would almost break in struggling to retain and withhold the blessed message of Salvation and Redemption undelivered so long. Then the three or four years more, after we got to Russia, before we could draw the rusted Sword of the Spirit from its scabbard! And all this wasted time gives the devil three or four years the start of us.

Isn't it a cruel task you have laid upon us? Cruel to us, cruel to the thousands of perishing souls, whom satan has destroyed by the long delay, and cruel to God and the Angels who might have beheld them repenting and turning to God with rejoicing. O the task you have mapped out for us is a cruel and unreasonable one! We want the devil to get no such advantage. We reject the task laid out before us. And we gladly accept the more sensible and profitable stewardship of our Blessed Lord and Saviour. "Go," said He, "Stand and speak in the temple to the people all the words of this life." (Acts 5:20.) This is the kind of "going" He wants.

I do heartily wish that our brethren would take their evangelical and missionary work from the Saviour and the apostles, rather than from the half baked sects around and about us, who get **their** clue from their college crews. I do wish with all my heart they would listen to the advice and example of our church ancestry and the Holy Spirit of God, as portrayed in the bessed Gospel of Christ.

The Saviour went through all Judea. The Apostles went everywhere preaching the

word. The Apostle Paul went to Rome, but he went there bound, as a prisoner, yet did much evangelistic work as he was led along the way. Philip went to the South, but he was directed by the Angel of the Lord. Paul went to Macedonia, but was sent by a vision from God. Never, in any instance, did a money consideration enter into the business of evangelistic work, in those days. God sent His servants. God provided for them. God worked with them. And the Gospel mightily prevailed. The ardor and warmth of the Holy Spirit left very few "icebergs" to stand as a hindrance to the progress of the Gospel. The people were converted—really converted—and only returned to glorify God. The "icebergs" in those days soon melted away in the glow and warmth of the Son of Righteousness and the real, eternal melting down by the Holy Spirit of God.

This is what is lacking in your "icebergs" Bro. Stover. If really converted by the Spirit of God they would not return unto you as backsliders and backbiters, and scoffers at the church of the Lord Jesus Christ. They would rather return to us and in pity, help us to build up and strengthen our misguided and erring brethren.

Why wait for our brethren to raise money for us to go to Russia? to spend four or five years, while the devil, as a roaring lion, is devouring the people all around us?

Route 1—Carterville, Mo.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

Daily Readings.
FEBRUARY.

1. Fri.—Heb. 10.
2. Sat.,—Heb. 11.
3. Sun.—Deut. 4:32-40
4. Mon.—Heb. 12.
5. Tue.—Heb. 13.
6. Wed.—I Pet. 1.
7. Thu.—I Pet. 2, 3.
8. Fri.—I Pet. 4, 5.
9. Sat.—II Pet. 1.
10. Sun.—Num. 14:1-10; Rom. 8:31-39.
11. Mon.—II Pet. 2, 3.
12. Tue.—I Jno. 1, 2.
13. Wed.—I Jno. 3, 4.
14. Thu.—I Jno. 5.
15. Fri.—II and III Jno.
16. Sat.—Jude.
17. Sun.—Josh. 1:1-9; 23:1-3; Psa. 47.
18. Mon.—Judges 1, 2.
19. Tue.—Judges 3-5.
20. Wed.—Judges 6, 7.
21. Thu.—Judges 8, 9.
22. Fri.—Judges 10-12.
23. Sat.—Judges 13-15.

24. Sun.—Judges 2:16-18; 7:2-8; Psa. 32:1-7.
25. Mon.—Judges 16-18.
26. Tue.—Judges 19, 20.
27. Wed.—Judges 21.
28. Thu.—Ruth.
29. Fri.—I Sam. 1, 2.

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Notes on First and Second Timothy, in "Monitor" of January 1, were taken from "Training the Sunday School Teacher," page 128, and should have been credited to the author, Bro. E. B. Hoff.

Beginning February 18, we return to the Old Testament, taking up the daily readings where we left off last year. And in order keep parallel with the International Sunday school lessons they will for a while be longer than usual.

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"**The Epistle to the Hebrews** was written to Jewish Christians. . . . The message is both argumentative and hortatory. . . . each discourse is closed with a strong exhortation.

"The author constantly illustrates his thought by the typical significance of the Old Testament types and ceremonies. He frequently draws a strong contrast btween the Old and the New.

"Christ, as the Revealer, is far superior to the Old Testament prophets, for he portrays the very effulgence of God's glory (1:1-3). He is more able to reveal the Father's will than even the angels, for he is the Son and not a servant; a Creator and not a creature (1:4-14). On the grounds therefore, of the vast superiority of Christ, the utmost care should be taken to heed his teachings (2:1-18).

"Not only is Christ a Revealer that far excels the strongest service of phophets and angels, but he is also a High Priest of the highest type. As a Priest he can enter into the most tender sympathy of the people for whom he mediates (4:14 to 5:14). This being true, Christians should bravely press on into the fullest development of Christian character (6:1-20).

"The message of this book, although written for the special benefit of the Jewish Christians, is exceedingly valuable in showing the typical import of the Old Testament institutions in their relationship to the New Testament age. And then, too, it greatly magnifies the Christ as the true Revealer and Mediator of God and his plan in this better covenant. The divinity of Christ is very strongly set forth when, as the Son, he is exalted far above the angels."—Condensed from E. B. Hoff in Training the Sunday School Teacher, pp. 130-133.

# BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"
VOL. II. February 1, 1924. NO. 3.

## CHRISTIANS ATTENDING FAIRS.

We are asked about the propriety of Christians attending fairs. We may not be in position to give counsel on this subject. From what is generally carried on in connection with fairs, as we are informed, we have so far been so afraid that it is not uplifting to a Christian to do so, we have never attended a fair.

What harm is there in attending a place where the finest and best specimens of live stock, poultry, mechanical and industrial skill, fruits and farm products are to be seen and studied? In a general way we may say there is none.

Suppose, on the other hand, you take everything else away from fairs except those just named, how many would attend them and how long would fairs last? So then the great mass of people do not attend fairs to see and study the things named above. And in our candid opinion fairs are not held with this specific end in view.

If there were no other places the commendable in fairs could be seen and studied without coming in contact with the questionable, there might be some plea for attending them, but since this is not the case, for a Christian to attend fairs is, in our opinion indefensible. "Turn away mine eyes from beholding vanity," said David. But you can't attend a fair without beholding some of the evil. And there would be little satisfaction in attending a fair with eyes closed or blindfolded. "Abstain from every appearance of evil, avoid it, pass not by it." But you can't have a fair without some appearance of evil. Take away evil associated with fairs and fairs will cease to be.

A man once told the writer he could not pass along a certain street without being drawn into a saloon by the smell of whiskey from within. He had better gone around the block, "passed not by it," than to be overcome by the fumes of strong drink.

If any one ever attended a fair where there was no "appearance of evil" or no temptation to evil, by practices directly associated with the fair, and integrally a part of it, let us hear from him.

Till then let us not "run with them to the same excess of riot" but "abstain from every appearance of evil" even tho they "speak evil of us."

**A TROUBLED MOTHER.**

Not long since there came to our desk a very patheic story from a grief stricken mother in which she states some of her "problems" in trying to maintain the simple life in her home and among her children. Her most difficult problem seems to be to control the "tie" and the "hat" proposition.

She pleads for advice and counsel. She says she loves the bonnet and has always plead for it, and for her girls not to lay it off; that two ministers had told them they needn't wear the bonnet and one minister told a son-in-law he could wear his tie; that Annual Meeting had given brethren permission to wear it, and that it doesn't hurt, and that it makes no difference; that she has talked with one of the ministers whose wife wears a hat in the city, and a bonnet when she comes to our church, and had written the other minister; that she has prayed over the matter, and plead with the children and asks what more can a mother do?

Our first thought was, how many mothers may be having those same problems to deal with? The next thought was, what can we say to help such a situation? Then we wondered if anybody had ever known of a mother praying to God and pleading with her children that they would dress and talk and act like the world? And lastly we thought, what of ministers who thus dare to tear down home rule and overthrow parental authority in Christian families?

The condition in this home illustrates a situation hundreds of our mothers are having to face. Is it any wonder then that worldliness is making such rapid inroads upon us? Here is a mother agonizing with God night and day, to give her wisdom to know how to keep her children from wrong and evil and pleading with her children to abstain from sin and wrong doing. And opposed to this is the one whom above all others, we might expect to give good counsel to those children, telling them they need not regard mother's prayer or heed her counsel—it makes no difference whether they do as mother wants them to or not.

What a contrast of influence is here brought to bear upon those children! The mother, mindful of her duty to train up her children in the way they should go, through supplication, prayer and entreaty, is trying to "bring them up in the nurture and admonition of the Lord." Opposed to this is the man whose influence for weal or for woe in the community. is greater than any other man's. This man, the minister,

is not only unmindful of the prayers and heart pangs of that mother himself, but is teaching her children that it makes no difference—no difference whether they obey and honor mother or not. What a contract!

Listen children, God's word says, "Children obey your parents in the Lord for this is right." It also says, "Honor thy father and thy mother which is the first command with promise."

Let all children who read this, ask themselves these questions: Who loves me most, my mother or my preacher? whom shall I obey, my Savior or my pastor? Then with firm resolve say, "I will by God's help, obey my Savior and my mother."

Then, too, think of the effect of this minister's influence upon the home! The direct effect of the influence of such men is to break down all home rule and all parental authority in the home. No greater calamity could befall us.

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"Filthy Rags" in last issue should have been credited to Eld. Geo. E. Studebaker. We regret the oversight.

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You're in a small list now if you haven't renewed. Watch the X on front page. That means renewal is in order.

## AFFILIATING.

It has seemed a simple thing, and many have thought it is a very desirable thing. We have heard of it and seen it in labor unions and in churches, and we have seen some of the effects of it. The purpose of it is clear; it is to gain strength and influence; and this strength and influence have not always been used justly. Labor unions have been known to injure innocent persons simply because they were affiliated with some other union which was trying to accomplish certain things.

But the affiliation of which we think most is that of churches. They do not carry the idea so far as do the unions, nor do they injure persons in the same way that the unions sometimes do. The great object for which the church exists is to bring souls to Christ and build up souls in Christ. It has been argued that more would be accomplished if the churches were to unite and work together. But just here the difference between the purpose of the church and that of the union comes up. The benefits expected of the one are mainly for this world; those of the other mainly for the world which is to come. Affiliation among labor unions probably does give them greater power and influence.

But is this true when we

come to consoider church affiliation? By their fruits we can know them. If two denominations have the same beliefs and practices, it would be difficult to find any reason for their existence as separate organizations. In many places it would not be difficult for the two congregations to meet in the one building. In this way outlay for buildings and repairs could be cut down, and the money used to send the Gospel to those who have it not.

When two denominations do not believe the same things, and do not have the same practices, it is not easy to see why they should unite or how they could unite. Affiliation means at least a partial union; but how can there be any union so long as faith and practice are so unlike? And if a union is attempted it must be by one or the other giving up some part of the faith which was held by their fathers, which in most cases has meant some part of the Word of God. And the denomination which has held closest to the word is the one which gives up. This process has been going on for so long that we finally have come to the time when the church and the world are affiliating. And this is why, in the great majority of cases, a man of the church cannot be distinguished from a man of the world. They look alike, they act alike, they have the same methods, the same pleasures. Is it a hard matter to tell which has lost?

We do not believe in church affiliation at home or on the mission field. We are not judging others, but ourselves. We profess to take the whole of the New Testament as our guide, and to obey it. The only way in which we can live up to our profession is by being true to our covenant made with God before men. We have always held, at least until recent years, that the only safe way is the way of full obedience to the commands given by our Lord and by those to whom he entrusted the teachings of the very things which he had taught them. We still believe that is the right way, the only safe way for us. We have just this one journey to make through life; and what a sad fate will be ours if we fail to reach the desired destination simply because we would not walk in the way which had been marked out for us. If there are persons who can be satisfied with a partial obedience, we cannot be counted among them; for to give commandments that he did not intend us to obey would be a thing of which we do not think our Lord Jesus Christ capable.

It is not our business to hin-

der others or to antagonize them: the command is to "teach them all things whatso ever I have commanded you." Who is it that dares to say he did not mean what he said? And when we affiliate with those who do not see these things as we do, we find it simply impossible to teach or practice the "all things." Sometimes a person asks, "Do you think God meant that just as it is said?" The best way to answer this question is by asking another: "Do you think God would command a thing that he did not mean?" The answer to this question will show what the answer to the former should be.

The trouble with us these days is that we get too far from Christ and too close to the world. He says that his disciples are not of the world. Why, then, do we try to become of the world? From the first word of the New Testament to the last word of it, whatever is said about the world is that the follower of Christ must be separate from it. We know that our time in the world will soon be past, that we shall change worlds in a few brief years; and we know that even this year, this day, we may be called to make the great change. And then what will all our striving in the world and for the world amount to? Besides this, the world itself is not permanent, it passes away. It seems like a waste of time, it is a waste of time, to work for something which we know shall not be able to enjoy for more than a little while, when in order to do so we must neglect something which lasts forever and would give us unspeakable joy throughout all the ages to come.

We need to come out and be separate, not be affiliated with anything which will have any tendency to keep us from obeying the word at all times. So many of the things that are striven for are more of a hindrance than a benefit. We have a sure way of testing the real value of things, and it is because we do not apply the test that we are so often misled and lose our bearings. It does not matter how much people change, or the times change; the Word of God does not change; it endures forever. The way of salvation is the same as it has ever been, and it will be the same as long as the world stands. Jesus is the Way, the Truth, and the Life. There is no other name given under heaven among men whereby we must be saved. There is no easy way to reach the goal; every man or woman who would reach it must take up the cross and the burden and

follow the Master till the end comes. And if the burden is borne willingly, lovingly, it will cease to be a burden and become the greatest blessing. All the sophistry of all the wise men of all the world cannot change facts, cannot make anything take the place of the Word, cannot save the disobedient from the penalty of disobedience.

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If you knew how fast renewals and subscripions are coming in you would want to join the ranks. We'd like to tell you but that's a little secret editors are in the habit of keeping "under the hat."

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You may get one paper with an X on it after you renew. Wait for the next one before writing about it.

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### FILL THE WATERPOTS.

The guests at the marriage supper
Detected the flavor fine,
But "the servants which drew the water"
Knew the secret of the wine.

"Whatever He saith to you do it,"
He knoweth what He will do,
And many a beautiful secret
The Lord will reveal to you.

The jars which we fill with water
Shall minister royal wine.
We shall know and dispense the gladness
Of miracles most divine;

And we shall rejoice hereafter
If we filled them up to the brim,
And the wine of Heaven will be sweeter
When we drink it new with Him.

—Selected.

## BIBLE MONITOR.

J. E. Demuth.

Dear Editors:—The writer feeling an interest in, and having a personal concern for the "Monitor," and for its purpose, also realizing the need of organs that will "contend for the whole counsel of God," as revealed in his word and function as a safeguard against every appearance of evil, was prompted to write about the "Monitor", and offer a few thots.

I am glad it is upholding and strengthening "the things in the church that are ready to die," (Rev. 3:2), and is warning against encroaching evils. The writer believes the greatest need of the christian church at the present time is for more **consecrated leaders** and **instructors**, led by **the Holy** Ghost as Gospel Monitors, whether by word or pen or the press; men who are willing to proclaim all the New Testament requires of believers, and to defend all the principles contained therein, with all the self sacrifice they require; monitors who cannot be swayed by social influences, or by friendships or favors, neither by the popular opinions of men, "not having men's persons in admiration **because of advantage.**" (Jude 16.)

Modern church conditions are becoming more and more

like they were with the tribes of Israel in the latter times of the Judges. With no center of authority, "every man did that which was right in his own eyes," (Judges 21:25), not having the care and protection the church owed them.

I am sorry to note the Church of the Brethren is not only becoming congregational, but individual in government as well. How would this condition work in civil government, in families and other organizations? Any organization, or church without the administration of government would be like a steamship without a helm going astray, subject to destruction. How can the church maintain her **essential self-denial principles** without using such methods as are needed to sustain them? **I wonder how!** Who can tell how?

Dear reader, let us pray that the "Monitor" as a messenger shall ever promote primitive christianity and continue to warn against every departure from the good old way, to warn against the harmful inovations, and destructive forces that are making inroads into the church, robbing her of her glory and saving power, and of her spirituality.

We trust the "Bible Monitor" will be instrumental in conserving the purity and spiritual welfare of the church, and be constructive in building her up as the pillar and ground of the truth, and denounce affiliation with religious associations that teach and practice a perverted gospel; for by working with them, we assent, their work is right. To bid them Godspeed is serious according to II John 9-11; Gal. 1:7-12; II Cor. 2:17.

May the paper advocate only such measures as will be absolutely necessary to maintain every principle and instruction in the word of God, that the church may fulfll her mission, and direct her subjects in the straight and narrow way that leadeth unto life, (Matt. 7:13) for few there be that find it, (verse 14).

May God so bless the editors and the contributors that they shall ever be men of God, directed by the Holy Spirit, that nothing selfish will mar the pages of the paper, and that they may unselfishly labor to build the church upon the sure foundation; for "other foundation can no man lay than that is laid which is Jesus Christ." (I Cor. 3:11.)

May the "Bible Monitor" ever be an inspiration to the believers, and enlighten all, who are in need of a saving knowledge of the truth, and bring much honor and glory to God.

—Waynesboro, Pa.

## CHURCH DISCIPLINE.
### (I Cor. 5th Ch.)

P. L. Fike.

1. The church at Corinth was guilty of tolerating within her communion one guilty of having his father's wife and the church was glorying in having this man among them. Perhaps he was an influential man among some people, or was rich and gave liberally for church benevolences or possibly there were some relatives of his whom they were afraid of losing if they dealt with him. Well some say, "we would not tolerate such in the church now." Are the churches entirely free today of having in fellowship those living in adultry? But listen, such are classed with covetous, idolaters, drunkards, extortioners and revilers, and Paul says deliver such to satan.

There is an utter lack of discipline in our churches today. Men and women may conduct their business in such a way that they become a by-word among the people. Members may speak reproachfully of the rulings of the church, and ministers may teach that the Gospel teaches, according to the parable of the tares, that we have no authority to disfellowship. One of our leaders, a teacher in our schools said in the Peace Valley church, "I even question the position the brethren take in regard to Matt. 18." And now we hear it said, "we cannot do anything, we can't get rid of such."

2. Authority for church discipline is not questioned by loyal members, but by those teachers who wrest the scriptures and those who are "presumptuous, self-willed and despise government," or corrective discipline. This authority is challenged by some by perverting Matt. 13:30. But remember the Master says the world is the field, not the church. By questioning this authority, we question Paul's authority. (see I Cor. 14:37.)

3. The necessity for church discipline; first, is to save the individual and destroy the flesh and save the spirit. Second, to keep the church pure. (see v. 6.) The Jews were to cast out the leaven, and doing so, meant death. One rotten apple in a barrel causes many more to decay.

Achan gives an illustration of leaving sin go unnoticed. The death of the Paschal lamb put the obligation upon Israel to put away the old leaven so they might be a new lump; so Christ's death obligates us to put away sin and live a new life.( 7-8 verses) It is this disregard that has caused barrenness in the church today.

4. The ground upon which church discipline is to be administered. (v. 9-11, II Thess. 3:6)

1st Licentiousness or loose in morals.

2nd covetousness.

3rd extortion.

4th Idolatary. That which is nearest us, our activities tells what is our idol. with some it is money, with some pleasure (worldly) lust, beauty, dress, fame.

5th Revilers. This applies to abusive speech about individuals or the church, speaking that which is not true.

5. Difficulty of church discipline. Relationship good payers into treasury. But perhaps the greatest is, as we hear the cry at other places, "they do so and so over there, the elder does not car, etc."

6. The effects of church discipline, in the case mentioned in I Cor. 5. It meant repentance and retsoration. (II Cor. 2 ch.) If you put a sheep out of a flock the sheep will bleat to get back, but turn a pig out of a flock and it will try to root out the foundation of the fence between.

While rigid discipline is taught by Paul, great care should be taken that it is done in love for the salvation of the individual, and the purity of the church kept in view.

—Peace Valley, Mo.

## LOVERS OF PLEASURE.

Grant Mahan.

In his second epistle to Timothy the Apostle to the Gentiles says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

Other things are said about the men of the last days, but the three characteristics given above are enough for the present. They describe so well the men of the present day—lovers of their own selves, lovers of pleasure, having a form of godliness. There have been other periods of time since Christ and his apostles labored among and for men to which the words quoted would apply as well as to the present, but with those periods we are not now concerned.

We do not need to know very much about what is going on around us to be convinced that men are lovers of their own selves. We can sit quietly at home and see this. What acts men will commit for the benefit of themselves! And one of the saddest things about it is that they so often make a mistake in their calculations

(Continued on Page 10)

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## THOUGHTS OF HOME.

I've been thinking of home, of my "Father's house,
Where the many mansions be,"
Of the city whose streets are paved with gold,
Of its jasper walls, so fair to behold,
Which the righteous alone shall see.

I've been thinking of home, where they need not the light
Of the sun, nor moon, nor star;
Where the gates of pearl "are not shut by day,
For no night is there," but the weary may
Find rest from the world afar.

I've been thinking of home, of the river of life
That flows through the city so pure;
Of the tree that stands by the side of the stream,
Whose leaves in mercy with blessings teem,
The sin-wounded soul to cure.

I've been thinking of home, of the loved ones there,
Dear friends who have gone before,
With whom we walked to the death river side,
And sadly thought, as we watched the tide,
Of the happy days of yore.

I've been thinking of home, and my heart is full
Of love for the Lamb of God,
Who his precious life as a ransom gave
For a sinful race, even our souls to save
From justice's avenging rod.

I've been thinking of home, and I am homesick now;
My spirit doth long to be
In "the better land," where the ransomed sing
Of the love of Christ, their Redeemer, King,
Of mercy so costly, so free.

I've been thinking of home, yea, "home, sweet home;"
Oh! there may we all unite
With the white-robed throng, and forever raise
To the triune-God sweetest songs of praise,
With glory, and honor, and might.

—Selected.

## LOVERS OF PLEASURE

(Continued from Page 9)

and judgment: the things which they do for themselves in most cases turn out to be against themselves, and in the long run they lose instead of gaining. There one great weakness is that they are not able to deny self, and so they miss winning the greatest blessing that could ever be theirs.

By quietly observing the people of any community, anyone can see how much of the day the ordinary man or woman devotes to seeking pleasure. Watch the crowds that go into and come out of the theatres, the moving picture houses, the baseball and football grounds, the dance halls, and other places. Why did they go there? What did they expect to get by going? In the great majority of cases it was pleas-

ure that they were seeking. And so poor is their judgment that they are satisfied with what they get. Even the prize fight draws large crowds from long distances, at great expense, for not a few persons find their chief pleasure in these exhibitions. A stand is taken against bull fights and cock fights, but fights between men seem to be growing in popularity.

Of pleasure more than of God. How true that is of this age. People professing to be Christians go to the place of amusement much more often than to the house of God, or to the performance of some Christian duty; and they pay more for the pleasure. Where the treasure is there the heart will be, and there the feet on the automobile will carry the body. We do not stop to think of the effect this course of action has upon ourselves and the influence it has over others. But we ought to think of these things; we ought to pray earnestly to God to lead us in the right way; and we ought not to expect God so to lead us unless we put forth our best efforts to walk in that way. The Lord is ever ready to help, and his ears are ever open to our prayers; but we cannot expect him to do for us what it is our business to do for ourselves. We have learned too little of the true pleasures of life and too much about the worldly pleasures. Contentment does not lie in that direction; nor can we find there anything that develops Christian character. God help us to find our greatest pleasure in doing his will.

Having a form of godliness. There is an abundance of form, and a lack of the spirit and power. In some places the worship seems to be about all form—man-made form. It doesn't raise one up to sit in heavenly places in Christ Jesus. The text says that men deny the power of godliness. But man's denial has no effect on the power. Some men deny the coming of a time when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. The time is coming just the same, and those who deny the power now will be among the number to bow and confess; and they may be among those who call for the rocks and hills to fall upon them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb. Those who bow to him and confess him here, if they are faithful, will have no cause to fear when he shall appear the second time without sin unto salvation.

From such turn away. The one great reason for the fall-

ing away which we have seen in our church in recent years is that we have not turned away from the ungodly and worldly, but have joined them in their business and pleasures. By their actions they deny the power of godliness; and by being so closely associated with them we lose our power to do them good, for almost invariably we go much more than half way to meet them. We must live in the world, but we must not be of the world. We must labor to bring the world to Christ, but we must not seek to lead the church to become like the world and of the world. This command to turn away is just as positive as the others given by the apostles; and if we would obey it in spirit and in truth, the church would have a wonderful influence over the world for good.

Too many have come to consider the above as one of the minor, unimportant, non-essential commands. We must draw closer to the Word and learn to believe that every command given by the Lord is to be obeyed from the heart if we expect to become partakers of the joy of our Lord.

—Rehobeth, Md.

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We want to commend our contributors for excellent articles they are furnishing.

## "WHY?"

D. F. Lepley

Brethren, why does the evangelization not only of the world but of our own country, yes, of our own community, and of our own children, also, progress so slowly?

I want to speak of Evangelization here as meaning the same as conversion, because Evangelization means nothing unless it manifests a transforming power over the lives of men, to make them give up all their old mean, selfish, and sinful habits of thought and life, to the end that they shall be created, as it were, into new creatures. Yes, to be born again into new lives in Christ Jesus.

Brethren, **why** is it that there are so few "new births" into the Kingdom of our Lord, when there is so much **noise** made in the church?

Is it not true that usually the hardest birth pangs are accompanied with the least noise?

Is it because the tree (the noisy Professor) bears "nothing but leaves?"

Is it because his **light** doesn't shine, or because there is nothing **visible** in his life to prove to sinners that he **believes** his own noisy professions?

It seems to me that the apostle Jude, "the servant of Jesus

Christ, the brother of James," in his day foresaw the cause of the church's spiritual poverty in these latter days. And I believe it would pay every professing Christian to read and re-read the entire book of Jude. It is not very long. It has only 25 verses, but it is a veritable gold mine of enlightening truth.

He reminds us that there are certain ungodly men, crept into the church unawares, who turn the religious affection into carnal indulgences and "**deny** the only Lord God and our Lord Jesus Christ."

"Filthy dreamers" they are, "that defile the flesh and despise authority." They know no God but self. They are "spots in our feasts of charity," glutonous, carnal. "Clouds they are without water." Carried about of winds, playing for notoriety, to be seen of men. "Farming," the church with noisy professions, for money, honor or position, changing their course or their doctrines whenever it works to their profit.

Trees they are whose fruit withers, without fruit. (Their roots are dead.) "Raging waves of the sea, (noise, noise, nothing but impotent **noise**,) foaming out their own shame."

"Wandering stars" they are, without a righteous purpose; without stability. They **would** be **lights** in the church, but they are **wandering** lights. When you look for them where they ought to be they are not there. When sinners try to read the **truth** by their light, they find nothing but the blackest darkness in their lives.

They **want** to be, and often are the big "bass horns" at our "big meetings," conventions and public gatherings. Making a big noise is their strong point; applause and favorable comment is their passion and **power** to rule is their God.

—Connellsville, Pa.

## PLAINNESS OF DRESS.

Emory S. Miller

Plainness of dress is a principle that belongs to the humble followers of Christ. Let your moderation be known to all men. The Lord is at hand. (Phil. 4:5) And further, we are commanded to present our "bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Now we understand this is the way to prove it. And the apostle (I Tim. 2:9-10) says, "In like manner also, that women adorn themselves in modest ap-

parel, with shamefacedness and sobriety; not with briaded hair or gold, or pearls or costly array, but which becometh women professing godliness with good works." Again (I Peter 3:3), "Whose adorning, let it not be that outward adorning of plaiting the hair and the wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price. For after this manner in the olden time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands." And we learn from the apostle, that we should be "living epistles, known and read of all men," and because you may now and then find a wolf in sheep's clothing, does not make the principle any less obligatory. If the heart is right we believe it will have an outward manifestation.

The bark and leaves of a tree tell us where it belongs. Soldiers have their uniforms, so should soldiers of the cross have theirs. "God resisteth the proud and giveth grace to the humble." And "humble yuorselves under the mighty hand of God, that he may exalt you in due time." The world knows what we profess and we are much more respected by the world in general, when we live out the principles of our profession. We may now and then receive a scoff and sneer but that is only an evidence in our favor.

If we were of the world, the world would love its own, "and if ye be reproached for the name of Christ happy are ye." The whole tenor of the gospel teaches humility, and I verily believe there will be many more remarks made by the world and less confidence in those who do not fully comply with the principles of their profession.

I can't find that the gospel makes any difference between the old and the young, when received into the church. God will hold us responsible. We do not like for the world to mistake any of our members for Progressives. When we see young members displaying gold or other worldly ornaments and fixtures, we are apt to wonder whether they have ever been truly converted. Nothing is nicer and more comely than plain young members, and they are respected by all good people. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from

the world."

Now in conclusion dear members, let us not be ashamed of our profession, for the Savior said, "He that is ashamed of me and my words, of him will I also be ashamed before my Father and the Holy angels." I don't want to write anything that is not in good keeping with the Bible. I also need the counsel and advice of my brethren and sisters.

But let us keep that mark of distinction between the church and the world in dress and personal appearance as well as in other things. We should not "mind high things but condescend to men of low estate, and in lowliness of mind esteem others better than ourselves," says the apostle. Then may the Lord enable us to be not wise in our own conceit, but to be wise unto salvation, and simple concerning evil, and the God of peace be with us to hold fast to that which is good is our prayer.

—Spring Grove, Pa.

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When once we realize "without me ye can do nothing" we shall be more considertae in our resolutions. It is well to form resolutions and set ideals. Whether we realize their fulfillment or attain to them, they are, nevertheless, worthy incentives to achievement.

## MUTILATING THE BIBLE.

J. H. Beer

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

"Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come and even now already is in the world." (I Jno. 4:1-3.)

Jeremiah 36:21-24. The Lord commanded Jeremiah to write his judgments against Israel and Judah and against all the nations. When King Jehoiakim heard of this he sent his servant Juhudi to fetch the roll. God thought that perhaps Judah might hear and every man might return from his evil way. The king sat in his winter house, and there was a fire burning on the hearth before him and it came to pass when Jehudi had read three or four leaves he cut it with the pen knife, and cast it into the fire that was on the hearth until all the roll was consumed in the fire that was on the hearth." (Jer. 36:21-24) Of course God's message did not suit the king,

so he thought the best and quickest way to get rid of it was to burn it up. **Poor foolish man.** God commanded his prophet Jeremiah to rewrite it with added judgments. There are many people in positions of honors who, like this foolish king, are using the knife to mutilate God's word of truth. Abong these are found such persons as Professor Charles Foster Kent, of Yale University, Frederick Harris of the National Y. M. C. A. and Ethel Cutler of the National Board of the Y. M. C. A. This trio, with Professor Kent's scholastic knife has slashed, and mutilated the New Testament. They have assumed to tell us if not in word in act, what may be cut out of this book, which God has declared is the power of God unto salvation to every one that believeth.

Isn't he a university professor? and doesn't he know?

(I Cor. 1:20) "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (see also v. 25) "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

This entire work (shorter Bible), is prepared under the influence of the modern emphasis on intellectual and social culture. The contents of this book. The gospels are taken out of their original place, and are mixed together to suit the purpose of this critic. The name Jesus is used thirty-four times, not once is he called Lord, using only his earthly name. The gospel of John is put at the close of this mutilated book.

The way the epistles are given is conclusive evidence of what spirit is behind this attempt to introduce this mutilated book.

(Rom. 3:19-28) This passage containing such important truths, the whole passage is given except two verses, v. 25-27: "Whom God hath set forht to be a propitiation thru faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declares I say, at this time his righteousness; that he might be just, and the justified of him that believeth in Jesus." What reason can be offered for mutulating this important passage, leaving out the statement of his atonement, without which the passage has no meaning?

Perhaps this trio has no use for the substitutionary sacrificial offering of our Lord Jesus Christ, and because of this have cut it out. They have done the same with other pas-

sages where the blood of Christ is mentioned. Let us notice Paul to the Ephesians. Every christian knows the first chapter is one of the greatest in all his epistles; only the first five verses are given. Why not more? The next paragraph in that chapter says, "In whom we have redemption thru his blood, the forgivenness of sins." That has been cut out. From the first chapter of Collossions there are only eight verses quoted. From this chapter v. 14-15 are cut out by this professor's scholastic knife. "In whom we have redemption thru his blood, even the forgivenness of sins who is the image of the invisible God, the first born of every creature." I Peter 1:18-19 has been omitted, that part which tells of the incorruptible sacrifice without spot or blemish. A few more omissions. Not a word about the raising of Lasures from the dead.

The story of Jonas as related by Christ himself in Matt. 12:40 has been entirely omitted and the entire twenty-fourth chapter of Matthew is left out. 1st Thess. 4:13-17, Paul's revelation concerning the coming of Christ, not a single word is given.

In this fragmentory book called Shorter Bible not one word about the raising of Lasurus. Why those omissions?

What can be the purpose of the omission of the **atonement of Christ?** What spirit is this that mutilates the word of God and discounts the atonement. "Try the spirits whether they be of God." (I John 4:1.)

—Denton, Md.

## AN OFT-REPEATED PRAYER.

To the lamb in the desert the sweetest thought is that of the fold.—Ruskin.

Good Shepherd, lead me, for I do not know
Where day by day the fresh rich pastures grow,
Nor where the quiet restful waters flow.

Left to myself I wander far astray
Into a desolate and dangerous way,
And solemn night comes after wilful day.

And then in hunger, loneliness, and cold,
I long for some strong hand myself to hold,
And for the peace of the forsaken fold.

I have not always loved Thy staff and rod,
Nor Thy restraints; yet pity me, O God;
Think of the weary ways that I have trod.

I look abroad for Thee through eyes forlorn,
Out of the thickets of the piercing thorn,
Weary and wounded, terrified and torn.

Strong, tender Shepherd; Thou at any cost
Wilt bring into Thy claims the tempest-tost,
For Thou didst come to seek and save the lost.

Into the valleys, where the shadows lie,
And where are breathed the prayers of those who die,
The sweet dawn comes when Thou art drawing nigh.

Great Shepherd, take me from the night, the rain,
To discipline, command, compel, restrain,
Into the dear safety of the fold again.

And I will no more fret me to be free,
For there Thy rod and staff shall comfort me;
Let me but dwell within Thy house with Thee.

—Selected.

## TRAINED LEADERS.

Joseph Swihart.

True, we need trained leaders, but what kind of training, and how train them?

Jesus gave very careful training to the twelve, and they were very careful to train just as they were trained.

Training is very essential. It always increases the possibilities for future good, if trained in the right things and in the right way.

"Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.) Notice the child must be trained in the right way.

This will apply to the church as well. This is no doubt the reason why the Brethren, lo, these many years have stood for the principles as held by our fathers. This they have done because of the early training in the right way.

Is it any wonder the faithful few hesitate to follow the downward current in which the church is drifting?

Sad, it is, when children forget the early parental training and make void their good counsel. Heart breaking it is to many, to realize that the present day church has drifted so far from the early training and good counsel of our church fathers.

Is it because we have no one to lead us? or is it because we are being led by wrong leaders? We hear much said about trained leaders, and no doubt we have them. When we look back thirty or forty years and see how far we are sidetracked along various lines, it is evident that some one is leading, and the membership in a large measure is following their leader.

Is it possible that departures from the faith and pratcice of the early church is due to the so-called trained leaders? Paul said, "I know that after my departure grevious wolves shall enter in among you, not sparing the flock." (Acts 20:29.)

Men with ravenous dispositions, seeking their own selfish gains, unmindful of the spiritual welfare of the church.

Strange it is that men could see such conditions far down in the future and so few can now comprehend them, even at our doors. But Jehovah said unto Samuel, "Look not on his countenance or on the height

of his stature, because I have rejected him, for Jehovah seeth not as man seeth, for man looketh on the outward appearance, but Jehovah looketh on the heart." (I Sam. 16:7.)

Dear Brethren as you are, or maybe looking for a pastor or leader, let us take the counsel of Jehovah and let the appearance go with the four winds of the earth, and look on the heart.

Awake my brother, and pray for men who are God-trained and willing to lead the church in a way that is pleasing to him and great blessings will follow.

—Chief, Mich.

## GEMS.

Live to learn, and learn to live.

* * *

Worldly amusements may please for awhile, at last turn to bitterness; but happiness that comes from a surrendered life to God will never end.

* * *

The test of love is obedience. "He that hath my commandments and keepeth them, he it is that loveth me." (John 14: 21, 23.)

* * *

The truly fortunate people are not those who succeed in life, but those who succeed in living.

## WHY THE WORLD?

By Rebecca C. Foutz.

Why is it that church members willingly do for the world, what they would not do for the church? For instance, with women in the matter of style and dress. If the church asked them to wear any of the freakish, unbecoming, uncomfortable,—yes, even indecent,—styles that the fashion of the world dictates, if she issued bulletins several times a year, changing the styles and compelling them to buy new clothing when they did not need it, and worse, could not afford it, or go to all the work to alter the old clothes, so as to be in style, she would have such a rebellion on her hands, the like of which has never been known. They would stoutly declare that they would not be so tyranized over. They would not put up with any such presumption. Yet church members seem willing to make every effort to obey the dictates of fashion, no matter how unreasonable. And yet one hears no complaint about doing it. Why is this?

Our own church asks us to clothe our bodies neatly, modestly, plainly and comfortably, and not to spend time, money or energy unnecessarily by the putting on of adornment which does not become Christians. What could be more reasonable

or sensible? Better yet, it is Scriptural. Yet one hears members talk, and one sees them act as if the church had no right thus to rule,—as if she were asking too much sacrifice and hardship of us. Yet women will sacrifice almost anything, —in fact, sometimes everything,—in order to do as the world says.

Another instance is with men in the matter of the lodge. How many men would come into the church if she asked them to take such vows and oaths as they willingly take to get into the lodge? Or would they countenance or tolerate such unbecoming and ridiculous conduct as goes on behind the closed lodge doors? No, they would loudly denounce it all as unbecoming Christians and gentlemen.

Yet the church offers salvation and the lodge only some monetary reward,—that is if you pay in all they ask, and keep paying. Why, when a brother in the church is ill or in need of help, will they not go as quickly and offer assistance, as they would if he were a brother in the lodge? Is one not as worthy as the other? Why will they not do for those in the church as they do for those in the lodge?

If women would be willing to sacrifice for the church what they do for the world, and men willing to spend the money, energy, charity and brotherliness in the church that they give to the lodge,—well, we would not attempt to estimate the results.

The church has divine authority for her position; she also has our highest and best interests at heart. The world has neither. Why, then, will church members, — Christians, —persistently do for the world what they will not do for the church.—Gospel Messenger.

—138 South Broad Street,
Waynesboro, Pa.

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"If men cared less for wealth and fame,
And less for battlefield and glory,
If writ in human hearts, a name
Seems better than in song or story,
If men instead of nursing pride,
Would learn to hate and to abhor it,
If more relied on love to guide,
The world would be the better for it."

—Selected by M. L. Miller.

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Have you sent in that list of names for samples? We have the samples, and when you tell where to send them, they will go with a rush. WRITE PLAINLY.

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If you have never written for a paper, it might be a good time now to begin. If your article doesn't read just as you wrote it, it may be because we had to "correct" or recast it to improve its dicion.

# BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"

VOL. II. February 15, 1924. NO. 4.

All delinquents will be dropped after this issue. If you wish the "Monitor" continued to pay later, or, if you like the paper, but feel unable to pay for it, just say so, and in either case it will be continued.

## THE GREAT CONTROVERSY.

The next generation will probably witness the greatest clash in intellectual theology the world has known. The conditions that have contributed to bring on such contest seem matured. They had their conception in what is now known as Higher Critism, a theology that accepts the inspiration of a part—a small part—of the scriptures, but rejects the other part as the fancy or misguided imagination of some religious enthusiasts or fanatics.

These conditions have culminated in a theology now designated MODERN in which various side issues are put to the fore, ostensibly sincere, to cover up the real issue. For when you sum up the whole matter it ultimately resolves itself into the question: "Is the whole Bible inspired"? And we want to keep this question in mind when we study the clash between Fundamentalists and Modernists of our day.

The virgin birth, the supernatural in miracles, his bodily resurretcion, etc., are only side issues in the controversy. They do not in anywise challenge the faith of one who believes "all scripture is given by inspiration of God." But once these are disproven (they cannot be), away goes the inspiration of the Bible.

For if the Bible is not true on these points, how shall we believe any of it is true?

We are told the day of polemics is over. Should we not rather say it is just downing?

This great controversy is to be carried on by intellectual giants who shall feel very keenly the humiliation of defeat, men whose pride and arrogancy will be hard to satiate. The Modernist will be the aggressor. He is already half afraid his theology will not stand him in good stead at the judgment, and he is anxious to have it tested, hence the controversy. He cannot hold out a better hope of eternal life (doesn't try to) through Jesus Christ to his opponent, for he knows one creature cannot save another, and so argues merely for the

sake of argument.

In this controversy there can be but one standard of appeal as the Fundamentalist sees it, and he will not (dare not) accept any other arbiter. With him the Bible stands or falls on its unique claims. It is either the word of God or it is not, with him.

So that we may expect "the old Book" to be tested as it has never been tested before.

During the "dark ages" the devil did his utmost to bury the Book beneath the rubbish of persecution, but it came forth more alive than ever, and we opine when the din of battle has ceased, and the smoke of controversy has cleared away, the Book will bear testimony to the statement of its author, "heaven and earth shall pass away but my words shall not pass away."

**Another Phase of the Subject.**

As intimated above the question does not center around the side issues that are to be drawn into the discussion. The one great center around which the whole debate is to revolve is the inspiration of the Scriptures. Accept the inspiration of the Scriptures and there is no controversy. No occasion for any. No need for any. It is because the Modernist denies this that has brought about the occasion for dispute. If no one had called in question the divine origin of the Book, and the truth of its supernatural incidents narrated, no occasion to question the virgin birth, physical resurrection, or the super human in the miracles recorded would have ever arisen.

And if the Book isn't inspired, we are at sea without chart or compass so far as future life and happiness is concerned. "If in this life only we have hope in Christ, we are of all men most miserable," is Paul's idea. Perhaps because we have been fooled the worst.

And if the Book is insipred, is all of it inspired? If "holy men of old spake as they were moved by the Spirit," and if Jesus said truthfully, "The Father which sent me gave me a commandment what I should say and what I should speak," and if Paul spoke the truth when he said, "The gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by revelation of Jesus Christ." And "If any man thinketh himself to be a phophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord Jesus?" then it would seem there could be no question as to the

inspiration of the entire Bible. In that case, to deny any part of the Bible would pave the way to deny it all, for if its statements are untrue in one place why may they not be untrue in every place?

From this viewpoint it would seem the whole case between Fundamentalists and Modernists hangs on the inspiration of the Book. That determined, the controversy is ended.

## THE CHURCH ENTERTAINMENT.

It is not so very long ago that the Brethren church was apposed to church dinners and suppers and all kinds of entertainments to raise money for church purposes. But time has destroyed the faith of some of our people in the principles which were once held dear by all of us. In these days we read of things that are done in the churches which would not have been tolerated in times gone by. And these things are done in order to produce a larger revenue for the church. It takes more money nowadays to run a church than it used to; and since the family needs more money than formerly, there is not so large a per cent of the income left for the church. To meet the increased church expenses it was necessary to find a way to get money without the members having to pay directly.

We regret that any of our congregations have fallen into this way of raising money for church purposes, for we believe it is wrong in principle and evil in its results.

For one thing, where people descend to such means to get money they say they do it because there is no other way to raise the money, that the members have given all they can. And such a statement is rarely, if ever, true. We do not know of a congregation anywhere that has ever literally given all that it could. Some have been much more liberal than others, have denied themselves more of the luxuries of life; but we have never known one that went so far as to deny itself all unnecessary things. And so long as members spend so much for what they do not need, it is impossible for them truthfully to say that they have given to the Lord all they can. It is not well to base our reasoning on a falsehood.

For another thing, this manner of raising money is not according to the New Testament. In the Book we are plainly told how to raise money, and if we would follow the directions there given there would never be any lack of money for legitimate church purposes.

For a third thing, the teaching is wrong; it discourages direct giving to the Lord's cause. We are told to give. Nowhere do we find instructions for getting money out of other people without their thinking or caring for what purpose the money spent is to be used.

Again, we believe that a dollar set apart for the Lord's use will accomplish more good because of the blessing which rests upon it. We read of one of the church fathers who many centuries ago left a great worldly man standing before the altar and would not receive his rich gift because of what he had done. Church financiers in these days would call such an action foolish, for their great object is to get the money. They probably would not have waited for this man to bring his gift to the altar, but would have gone after him and told him that he was not such a bad fellow after all, and that he and his money would be most welcome at any time. The churches in general cater too much to the men of money and influence. But they would be of more service in the world if they cared more and strove harder to obey and please God, and were not so anxious to please man.

The church is not in the world to make money, but to be a great and true light. Nowhere is the church told to make money, but to be a light that will lead men to the great and true Light. Nowhere is the church told to make money. It is told to do a number of other things, and would succeed better in doing them if less attention were given to unnecessary and forbidden things. The one great task imposed is to live and preach the Gospel. We are told that money is the root of all evil. It is the most frequent source of litigation in courts. One engaged in the pursuit of it is unfitted for spiritual duties. Why should the church engage in such a distracting and harmful pursuit?

The church of Christ has no time for making money. So long as there are lost souls to seek and save, and each soul worth more than all the world, the duty of the church is plain. The reason for the shortage in money is the fact that the church has not lived up to the Lord's requirements. If there were more of the Spirit of Christ and less of the spirit of the world among us, we should do much more than we do, and do it better. Full conversion carries with it all we have and are—our talent and property; nothing is withheld that will be of service in winning souls to Christ. But we fail to lay all

upon the altar, we reserve too much of our time and talent and money for strictly selfish purposes; and so there is not enough money given to carry on the work.

God help us to lay aside every weight that would hinder us in our Christian race. May we realize that the giving of ourselves is of very much greater importance than the giving of money, and that to work for God will result in more good to ourselves and to the world than the giving of even large sums.

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We are pretty well supplied with copy now. So if your article is a little late getting in print, don't get discouraged and quit writing. Send it along, we may need it as the days grow longer.

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## UNITY IN THE SPIRIT OF CHRIST.

By J. F. Britton.

"Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fullness of Christ." (Eph. 4:13.) This Text has under consideration two ideas or facts. First, a recognition of the wonderful dispensation of the grace and salvation of the Gentiles. Second, it points to that high plane of Christian piety and "holiness, without which no man can see the Lord," (Heb. 12:14) which can only be attained through the unity of the Spirit, which inspires and leads up above the carnal desires of the flesh, to that high plane of spirituality where superiority and excellencies dwell.

In this text we have four essentials that are indispensable to any Christian life. These four requisites are faith, knowledge, a perfect man, and the fullness of Christ. These are the Christian graces and principles of the Spirit. (Phil. 3:13-19.) "Bhrethren, I count not myself to have aprehended; but this one thing I do, forgeting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus reminded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be ye followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you

often, and now tell you even weeping, that they are the enewhose end is destruction, whose God is their belly, and whose glory is in their shame who mind earthly things." Hence we see Unity means and signifies concord, not discord. Unity implies unison with Christ and his teachings and not discensions. Unity teaches us uniformity, agreement and harmony in the church, which was the great burden of Jesus' high priestly prayer. (Jno. 17:11.)

Paul pleads for the same unity: "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. (I Cor. 1:10.)

Gospel unity is that great principle or peculiarity that distinguishes Christianity from the world. Our unison with Christ through faith that "worketh by love." (Gal. 5:6) Gospel unity is the actuating impulse that moves and inspires to loving service and reverential obedience to all gospel requisites. This union among Christians is the principle that unifies and binds them in fellowship and service, and seeks each other's welfare and the glory of God. Hence unity is the vital and burning need of the church today, which alone, will insure against discension. "United we stand, divided we fall." So let us pray and work for "the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

—Buena Vista, Va.

We are unavoidably late with this issue owing to sickness in the staff of operators.

## "I AM THE WAY."

D. F. Lepley.

Jesus said: "I am the way." He also said: "I am the door," and again he said: "I am the good shepherd."

Then he told us of two ways. One leads to heaven and life, the other leads downward to hell and misery.

He said that the downward way is broad and easy (at first).

He also said that upward way is narrow, restricted, and hard (at first).

Now what does Jesus want us to understand by this language?

He tells us about the "fold," the "sheep," the "shepherd," the "door," and "the way."

He tells us too, about the one who tries to get into the fold by climbing in over the back

fence instead of coming in along "the way" through "the door."

Jesus meant us to understand that the "fold" is the "Kingdom of God," his church in the world. (As long as the world lasts.) He meant that the "sheep" are his children, Christians. And that he is "the door" through which we have entrance into the church

He meant that **he** is "the way" that leads to the "door." The way that leads into the Kingdom. He is the **way** we **go** all along our life's journey until we come to the Golden Gate, at the end of the journey, and we have our happy lot in that glory world without end.

Jesus means to tell us that **his** way is the **only** way. That his way must be **our** way. The "back fence" way will never do, it will never get us "**in.**"

There are church members who say, "yes, I am in the way, I believe in Jesus, I am busy in his service," but their lives and actions belie their words. They are on the "back fence" way.

Jesus loved his enemies, he forgave them. He did good to his enemies, and blessed them, while many church members refuse to do either; they are not in "the way."

Jesus humbled himself in full submission to his Father. And all that he ever thought about was that he might be of useful, helpful service to some poor, weak soul. But we have church members whose greatest ambition seems to be to lord it over the common folks, "the flock," and be looked up to by everybody as the big "bell sheep," the big leader, and if they cannot be "it", they quit, and will not do anything, they surely are not in "the way." They are not like their Master.

Jesus told Nicodemus that if he wanted to get into the "fold" he would have to change his **life**, yes, have his life changed and **live** a **different** life from what he had been doing. He would have to let the holy spirit of God **control** his life and get "**born**" again, made over into a **new** and different **man.** But there are church members who do not show any **change** in their lives at **all**, they are just as mean and vulgar and worldly; just as vain and proud and selfish; just as hard to get along with and unforgiving, and crazy aftel all the sinful worldly pleasures as they were before they joined church. They cannot possibly be in "the way," but are trying to get into the "fold" over the "back fence" route, and Jesus says we cannot get **in** that way, because **he**

is the door through which we must enter. And that door is straight, so narrow, so confined, that whoever wants to get through it must strip off of his life all of the useless and offensive things that Jesus has condemned. He must get rid of all of the things that God will and must rule out of heaven ,and keep rid of them until he dies.

There are many poor souls who have the deluded idea that they are in the church, in the "fold", in the "Kingdom," but have only gone through the formality of having their names enrolled in the church, but they **themselves** have never gone **in**, and of course, are not members, they refuse to give up the world and get into **"the way."** They refuse to get **"born"** into the family. They are just plain outsiders with their names enrolled but do not belong.

It is sad indeed, to contemplate that there will be many poor souls in **"that day,"** who, deceived by devils in human form will come to the judgment and claim admission into the "fold," and be told by Jesus the Shepherd that they are total strangers to him, that their names are not enrolled in the "Book of Life."

"But of all the sad words of tongue or pen, the saddest are these, **'it might have been.'"**

Oh! the harrowing tragedy of it all is, that these wasted lives, many of them, might **not** have been condemned to an eternity of misery, had it **not been** for these devils in "sheep's clothing," these "pastors" who care not at **all** for the sheep, but only for the fleece, and who are filled with an insane ambition for leadership and honor, for notoriety, applause and a great name in the world, who "farmed" their flock to gratify their own worldly ambitions.

O, why not, my Brethren, forsake that "braod road" that we have gotten sidetracked onto, when the devil threw the switch against us some years ago, while we had nearly gone to sleep, (spiritually) and get back onto the main road again, "the way," even though it may mean hard traveling for a while, more self denial, and perhaps abuse and persecution, but it is **safe**, Brethren, it is "the way," the **only way** there **is** that leads **homeward**, but it goes by the way of the **cross**. May God help us to find **that** way and **that** door.

—Connellsville, Pa.

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Tell them about the Monitor and how you like it and ask them to subscribe.

## RAISING MONEY BY SUPPERS.

One of our readers wants to know about the propriety of raising money by suppers.

By suppers, we suppose any scheme or plan by which goods, edibles or abstract qualities are sold at auction, are meant.

It is further supposed that the proceeds of such sale are to be applied to charitable or religious purposes. Perhaps the place of such business (for it is a business) is also included in the question.

From the civic standpoint any legitimate business may be conducted at any time and place permissible by civil law. And from the charitable or religious standpoint any legitimate business may be conducted at any time and place permissible by God's law. Extortion is forbidden in God's law. So then, the sale of wares or edibles in a way that this may be possible, is contrary to scripture. This can hardly be avoided where the commodity offered for sale is not displayed or held up to open view, as the sale of the contents of boxes. For this reason, boxes with their contents, are often sold at exorbitant prices, which is wrong.

The sale of abstract qualities as beauty, homeliness and the like, can never be right, because the vendor cannot deliver the goods (?) sold; and further tends to create a spirit of vanity in the haert of the winning candidate, and the spirit of jealously in the heart of the losers.

Any such sales conducted in God's house is wrong. "Make not my Father's house a house of merchandise," was Jesus' command to those who sold sheep, oxen and doves in the temple. They may have sold these at extortionate prices, but it was the **place** where they were conducting the business that Jesus condemned. They were conducting this business as a religious convenience or necessity, but it was the wrong place. Nothing wrong in selling wares or edibles for religious or charitable purposes, but God's house is too sacred a place to be desecrated by secular business. And all such procedure tends to lessen the sacredness of God's house in the minds of the participants and their reverence for it.

Suppers where "plates" or "dishes" or wares are sold at reasonable prices for charitable or religious purposes, with no attendant evils associated may be commended. In this sense, the serving of meals at public gatherings may be promotive of good in furthering charitable or religious work.

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### CHRIST OR THE WORLD.

Christ or the world, which sahll it be?
Choose for time and eternity.
Here's a refuge, a rest, a home;
There, are torments and wrath to come.
Why a wanderer longer roam?

Christ or the world, which will ye seek?
Let the awakening conscience speak.
There are mansions so bright and fair,
Where beloved and kindred are.
Will you meet with them over there?

Christ or the world, which bringeth peace,
Worldly pleasures or holiness?
Why continue 'mid doubt and fear?
Why not go to the savior dear?
Be assured of a welcome there.

## BLESSEDNESS OF OBEDDIENCE TO CHRIST.

C. H. Brown.

"Blessed are they that do his commandments." We understand this to comprehend all the precepts and obligations given to us by our Lord and Savior, as contained in the Gospel, whether moral and ethical or positive and negative.

The moral and ethical precepts are right in the very nature of things and require no faith to accept them as obligatory. While the positive and negative precepts require faith in Christ and his authority, to enforce obedience. Hence God has always tested his people by positive and negative commands, as thou **shalt** and thou **shalt not.**

It took faith in our fore-parents in the authority of God to leave that certain tree alone. No moral principle was involved, and, according to modern theology, was non-essential. God thus tested their faith in him and they were found wanting.

Please think soberly as to how it will be with our modern theologians at the bar of God, who have made the commands of Christ of "none effect", such as feetwashing, Lord's supper, baptism, etc., saying they are non-essential. Even baptism is set aside as not being essential to salvation, when Jesus says (Mar. 16:16) "he that believeth and is baptized shall be saved". They say we should "believe and be saved and then be baptized". We say what God has joined together, let no man put asunder.

Abel's faith was tested by his offering. Noah pleased God by accepting and obeying his command to build an ark.

Abraham's faith was tested twice by God's positive command. Our blessed Master wants us to accept and obey his commandments whether we understand them or not.

—Lowell, Ark.

## IF MEN BELIEVE THE BIBLE.

A. J. Bashor.

Why are some of the members of the Church of the Brethren believing in evolution? Because they do not read carefully, neither believe Gen. 1: 26, 27; Gen. 2:7, 21-23; Jno. 1:6; I Jno. 3:2. We might cite you to many more scriptures. But let this suffice.

If man evolved from the monkey, and will evolve into monkey again, as some believe, then God too must be a monkey. But who would take that stand? No one, I hope!

If human beings should, after generations, turn into monkeys, why did Jesus say: "I go to prepare a place for you, that where I am there ye may be also"? Did He make a mistake? Nay, verily! Men make the mistakes.

If men nowadays did not tamper so much with higher education, and believe more the simple things of the Bible, we would hear very little about evolution. It might be an obsolete word.

328 Mooney Drive,
Monterey Park, Cal.

## DECISION DAY AND PLEDGE CARDS.

By J. H. Crofford.

"Say, John, are you going to the picnic on Saturday?"

"Where? What picnic?"

"Down here in Worldly Park. Our church Sunday school is going to hold a picnic."

"Do you think that is the right thing to do?"

"You know our church used to be wonderfully opposed to picnics, and used to council its members and expel them for attending them, but since our people are becoming more educated they understand (?) the Bible better than they used to, and the church is becoming more modernized. You understand conditions have changed since the Scriptures were written. Yes, they exepct to have all the amusements there that are engaged in at all first class picnics. It pormises to be a swell affair."

"Well, I have no way of going but to walk, and it is too far."

"If you decide to go, I will reserve room in my car for you but you must decide by 7 o'clock this evening when I

will be coming by here. I want you to go for my sake."

Mr. Smith is very anxious to sell his farm to Mr. Brown, to look the property over, but Mr. Brown, not being very much interested in farming, fails to be interested to the extent of making the purchase. Mr. Smith explains all about the financial income of the farm, and the advantages of the lay of the land, and how much it will increase in value by this and that improvement, — what a good investment it would be for him,—but you must decide by Monday if you will take it.

A railroad company promises an excursion across the continent at a fixed fare, providing they can sell so many tickets. The trip promises all the comforts and pleasures available, as an inducement. Those interested get busy in interesting others, and, to make sure of the number, say: "You must decide by the 15th inst."

Now comes the clever stock agent. We own so many acres of land right in the oil belt of T——, with two wells within three hundred feet of our claim, producing 10,000 gals. per day. We are ready to commence drilling as soon as a certain named amount can be raised. We are offering the stock at $—— per share, if taken advantage of immediately, or if your letter bears the postmark before 12 o'clock of the night of a certain date. Please sign the enclosed reservation, ("pledge"), card and mail to us at once.

The foregoing serve to illustrate my point on Decisions and Pledges which are within the province of any person to make, needing no Providential guidance, but there are other decisions which do require God's help.

The word of God, whether spoken by Jesus or given by inspiration, it matters not which, is just the same, and endureth as long as eternity. (Matt. 24:35) It does not change with the times.

The introduction of Decision Day and Pledge Cards into the church, was virtually the adoption of infant baptism and unconversion by the church.

The first decision day I ever heard announced was in Chicago, when the Sunday school superintendent announced a certain day for the children to decide for Christ. The promptings of the Spirit were so strong that the writer could scarcely refrain from publicly objecting. Well, you ask: "What do you see wrong about it?" It has been the writer's experience to learn of a number of persons who were baptized quite young, to re-

quest re-baptism in after years, on the claim that they were too young and did not realize what they were doing, and some of these were baptized before decision day was introduced.

Still fresh in my memory is the circumstance of a young lady, whose name I cannot give, a student at Huntingdon college, who took sick and requested re-baptism at the hands of Eld. James Qunter, of sacred memory, on the grounds of lacking a knowledge of conversions, who refused her request. She passed away, saying: **"I am lost, I am lost."**

Just quite recently, last December, an intelligent lady of my acquaintance, thirty some years of age, who was baptised when she was evelen years old, was baptized. This girl was reared and taught so that it was thought she understood, but she says now, "I was an innocent child, I needed no baptism, but wanted to join the church because others did. Now I am happy and contented." What the heart-felt feeling of many more is, we do not know.

We might cite the reader to other cases, but let this suffice to show that children at the age of nine and eleven, there may possibly be exceptions, are subjects of personal influence, and when asked by a Sunday school superintendent or teacher, to decide on a fixed day to join the church, they will do so because of the invitation, innocently, without faith or conversion.

No person can set the day of decision of Spiritual control for you, nor for me; it is not a business transaction, but a spiritual work, done according to God's arrangements. He that cometh to God must believe that he is, etc. (Heb. 11:6.) No man can come to me, except the Father which hath sent me draw him. (John 6:44.)

—Martinsburg, Pa.

## WHAT SHOULD THE CHURCH DO SOCIALLY FOR ITS MEMBERS?

K. D. Henry.

Perhaps this should read, what should the Church of the Brethren do socially for her young members! For this really is the proposition about which so many of our churches are concerning themselves. I do not say that it is the condition confronting the church, because I do not believe that such is the case, but that it is a condition largely of our own making.

We generally take it for granted that the older members are sufficiently interested in the various church activities, such as prayer meeting, Sun?

day school, and church services without being especially entertained in a purely social way. Older persons, we conclude, are more apt to be hungering and thirsting for righteousness. We also, no doubt, think that because of their maturer years they are better qualified to think on the more serious things pertaining to eternal life.

We are not discussing this question from the viewpoint of the physiologist who tells us that the physical body does not attain its full growth until, possibly, the twenty-fifth year: nor from the viewpoint of the psychologist who claims the mind has not reached its full development until later; neither from the viewpoint of the neurologist who places the maturity of a person at the age of thirty-five or later: but from the viewpoint of one who has spent twenty-five years as a teacher of boys and girls of all grades in the elementary schools and who has taught boys and girls and persons of maturer years in the Sunday school.

Several months ago a certain pastor of one of the rich, popular churches of New York, introduced a somewhat startling feature in his church "service." Instead of proclaiming from God's word, he read an oratoria to the sound of "fitting music," accompanied by six young ladies of his congregation who helped to interpret his "sermon" by dancing barefooted and with but little clothing on. Of course the house was crowded; standing room was at a premium.

This, however, is the statement that interests me. Persons who have made such church entertainment a special study, say, "of course churches of that character will be crowded,—at least until the novelty disappears and then those churches will have to introduce still more startling innovations to attract and hold the crowds and then will not be able to do so," because after all people, — the worthwhile kind, really do care to hear the word of God.

A sister of our congregation, who spends much of her time in a certain city in which there are several Brethren churches, says she was asked to contribute money to buy a pool table to be placed in the basement of the church to entertain the young men and boys, and a brother who is a minister says that not only do they play pool but they sometimes play for money. What comment could be made on such a situation? No comment can be made, what is needed is action. I am sure

that if our councils would talk less and act more some of the serious problems would not now confront us.

In other churches different attractions have been introduced. Some introduced the movie, others are vainly trying to hold and increase their membership by having special lectures on science, art, literature, etc. Of course this last named method is a good deal better than any of the other methods. However, to conduct this method successfully the minister must either be a university graduate or the congregation must be wealthy enough to engage regular lecturers on these various subjects.

But what would be the use of having, for instance, a special lecture course on astronomy? In Rev. 22:5 it says: "And there shall be no night there: and they need no candle, neither light of the sun for the Lord God giveth them light." Or of what benefit would a lecture course be on science, art, or literature? I Cor. 13:8 says: "Whether there be knowledge, it shall vanish away."

Possibly our rural churches could hold the crowds pretty well by such special methods but our city churches cannot hope to attract and hold interest by any such devices. They cannot possibly compete with the regular places of amusement. Any form of amusement which the popular churches can legitimately give is not coarse and low enough to hold that class of people who would have to be held by such methods and certainly the Church of the Brethren could not possibly even think of doing what some of the so-called popular churches may do, and then too, what possible good would such member be to our church? The entrance requirements have been lowered too much already. Our entrance requirements are no longer running parallel with those of the popular churches but are diverging and some time unless the church rectifies its lowered requirements they will merge.

Speaking from the viewpoint which I have stated, I do not believe that these various attractions are necessary,—certainly not desirable,—nor do I believe that boys and girls must be entertained purely socially in church, neither do I believe that boys and girls can not understand the Bible truths if properly presented.

I am sure that if the wonderful stories of the Old and New Testament are properly given they will prove very interesting. Well do I recall when mother used to gather us children about her and hold us al-

most spellbound by reading the stories of Joseph and David and Moses and others. I am convinced that boys and girls do not come to church to be entertained purely socially. I know from my own experiences and the experiences of some of my boyhood friends that the word of God is interesting to boys and girls.

I am thoroughly convinced of the fallacy of the notion that boys and girls of even tender ages do not comprehend much of even the more difficult things of the word of God if properly presented. Certainly some ministers present their sermons in such a haphazard manner that it is difficult for anyone to get sense out of it, and some use such wonderfully big words that even a moderately educated person can scarcely understand.

I have repeatedly used some of the more difficult poems of Longfellow, Bryant, etc., in my more advanced work and from the manner in which some of the lower grade pupils have listened in I am sure they understood much of the lesson.

James 5:13-14 "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord."

God's word is not a socialized Bible.

A socialized church soon degenerates into a socialized center.

In Russia we have a very concrete example of a socialized state.

One Lord, one faith, one baptism, for all sorts and conditions of people, old or young, rich or poor, learned or unlearned. Surely if some ministers and churches are right in saying that there should be different diversions for the young people, it seems God has made a mistake in presenting nothing but this plan as found in James.

Route 2,
—Thomasville, Pa.

## BY ITS MEMBERS.

Talk about it as we may, the church, at any given point or place, is no better nor worse than the members, who compose the church, make it. In other words, it is exactly what its members are. If the church is in disrepute, it is because its members have made it so by disreputable conduct. If men, who compose the church, would live strictly according to the spirit and tenets, laid down in Holy Write for the government of the church, they would be, indeed, "shining lights."

Unfortunately, however, not all church members are ideal Christians, hence the church must suffer because of their inconsistency. Professing Christians can not expect to live on the low level of the worldling, if they want the church to be exalted in the minds of others. —Gospel Messenger.

### IN MEMORIAM.

The summons came, and he was called,
From earthly toil and care,
And I was made in grief to part,
With him I loved so dear.

Today recalls fond memories,
Of a loved one gone to rest;
And those who think of him today,
Are those who loved him best.

I often sit and think of him,
When I am all alone;
And mem'ry brings him back to me,
In day dreams—all my own.

The call to him so sudden came
No time to say good-bye;
His thoughts I know were with me then
When he was called to die.

When evening shade around me fall
And I am sad and lone;
My heart would bound with joy Isaiah
Could you once more come home.

The Father called and he knows best
How long our stay should be,
And so I patiently will wait
Till he shall call for me.

In loving remembrance of my dear husband who departed this life one year ago, February 3, 1924.

By his wife—Mrs. Eleanor M. Horshman.

To disprove a generally accepted idea, some people would be willing to travel to the "ends of the earth" and devote a whole lifetime to it. We live in an age of iconoclasts—and a good thing, for much of our knowledge is inherited and false, high time to revise.

A number of samples are being sent out with this issue of the Monitor. We hope they may be appreciated and that our mailing list may be correspondingly increased.

The Monitor is meeting with hearty approval and many more would no doubt be on our mailing list if they knew such a paper is being published.

## MORE ABOUT TROUBLED MOTHERS.

By Lulu M. Kesler.

Referring to the dear troubled mother mentioned in the "Monitor," I once had a dear trouble mother, a truly consecrated mother. Before I came into the church I wore things not becoming a Christion. I wore hats, and every time I bought a new one, Mamma would say, "how that pains me," and that "God hates a proud look." She would think at times that maybe I would come into the church and when I would get a new hat she would have less hopes. Yes, she was grieved. She often told me so. We always had family worship and Mother always prayed for her children.

I often felt I was in the wrong, but thought if I gave up the frivolous things of life, I would lose friends, and would not be respected as my friends

were. Although I knew my Mother and other plain sisters whom I knew, were highly respected. Now dear girls, this is one of satan's lies. He wants people to think that they won't be respected and held in as high esteem as others. But I found it all false, for when I laid the things of the world aside I never lost a friend. I gained many more noble friends and I gained the favor of my God and had a clear conscience. I felt I had something to live for. I felt I must let my light shine. I wore my clothes in a becoming manner. I felt I was a soldier in a most glorious cause. Oh, how happy Mother was when I made application for membership in the "Church of of the Brethren."

No doubt there are many dear troubled Mothers that are as truly consecrated as mine. Yes, they wish and pray for their children to do right in every respect. Dear children and sisters, don't grieve Mother any longer. If you have not made the sacrifice make it now. If you have made the sacrifice of laying the things of the world aside, never retrace your steps. The dear old Bible says, "honor your father and mother." Never go back to the world and things of the world. It is an honor to children to respect the wishes of their parents. Many regrets have been expressed by children that did not listen to their parents.

Dear sister, let us be loyal to Christ and the church. Let us feel at all times that we are soldiers of the great King of kings and honor him by following his instructions as to how we shall adorn our bodies. "Leave the fields of sin and to the Savior flee; He who saved dear Mother surely will save thee, Give up all for Jesus, make the sacrifice; If you love your Mother, meet her in the skies."

—Poplar Bluff, Mo.

## GOD WORKS HIS PLANS.

C. D. Wilkins.

How beautiful are the plans of God worked out! A certain young man read the Bible because he loved it. Another read it to learn how to condemn it, but was converted.

A certain lawyer in New York was met by a certain brother who asked him what he thought of the Bible. He replied by saying he didn't think much about it. He was asked to read it and then tell him his opinion. He read it and his reply was, it is a perfect book and diercted by the Holy Spirit and inspired.

Some say the Bible is out of date, but if they read it they will find it the same yesterday,

today and forever.

God's plans are well directed. They worked with Moses in the wilderness; they worked with Joseph in the famine, and in the interpretation of dreams; his plans worked with Gideon through the "dew" and "fleece".

Man very often tries to shun his part in working God's plans, but God sees that his plans carry.

Jonah would go some other direction when God chooses him to warn Nineveh, and not until he was cast into the sea and the fish got him was he willing to take the work God gave him, willing to say "I'll go where you want me to go" and "I'll say what you want me to say."

Moses would plead his insufficiency, and inability but God gives the needed encouragement and his people were brought out of Egypt by Moses.

God says, "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not." (Jas. 1:5.(

Solomon felt his weakness and need of wisdom and received it, so will God give us wisdom today if we ask him. Education without wisdom is a failure, and no education is complete without a thorough knowledge of the Bible. We must learn to depend on God then God can depend on us in the working out of his plans. We must trust God, then God can trust us, just as our parents can trust us when we trust them.

—Beecher City, Ill.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

Daily Readings.

MARCH.

1. Sat.—I Sam. 3-5.
2. Sun.—I Sam 6, 7; Psa. 51:1-10.
3. Mon.—I Sam. 8-12.
4. Tue.—I Sam 13-15.
5. Wed.—I Sam. 16-18.
6. Thu.—I Sam 19-23.
7. Fri.—I Sam. 24-27.
8. Sat.—I Sam. 28-31.
9. Sun.—I Sam. 15:13-23; Psa. 139:1-12.
10. Mon.—II Sam. 1-4.
11. Tue.—II Sam. 5-9.
12. Wed.—II Sam. 10-13.
13. Thu.—II Sam. 14-17.
14. Fri.—II Sam. 18-21.

15. Sat.—II Sam. 22-24.
16. Sun.—II Sam. 7-18-26; 8:14-15; Psa. 24.
17. Mon.—I Ki. 1, 2.
18. Tue.—I Ki. 3-5.
19. Wed.—I Ki. 6, 7.
20. Thu.—I Ki. 8.
21. Fri.—I Ki. 9, 10.
22. Sat.—I Ki. 11.
23. Sun.—II Cron. 1:7-12; I Ki. 11:6-11; Psa. 45:1-7.
cx24. Mon.—I Chron. 1-3.
25. Tue.—I Chron. 4-6.
26. Wed.—I Chron. 7-9.
27. Thu.—I Chron. 10-12.
28. Fri.—I Chron. 13-16.
29. Sat.—I Chron. 17-19.
30. Sun.—Psa. 138.
31. Mon.—I Chron. 20-23.

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**The Books** of Samuel and Kings together give us Jewish history for a period of about 567 years, from the birth of Samuel, 1155 B. C. to the Babylonian Captivity, 588 B. C. The two books of Chronicles cover in general the same period as the books of Kings.

This month (March), after finishing Second Samuel, we read First Kings to the end of the 11th chapter. This includes the International Sunday school lesson for Sunday, March 23, and takes us to the close of Solomon's reign. Then we turn to First Chronicles, and for the next two weeks continuing into April, read to the end of Second Chronicles 9, bringing us again to the death of Solomon and to the division of the kingdom, 975 B. C., the time of the lesson for April 6.

These daily readings are arranged so as to be helpful on the Sunday school lessons. Let us not be discouraged by their length. Some of us may read each day more of other matter of far less worth. And let us not read too hurriedly, but slowly enough to allow the Lord to speak to us through his Word, that we may get the lessons he has therein for us. It is well to have a regular period each day for the Bible reading.

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WANTED

Copies of The Landmark, Der Bruderbote and back numbers The Vindicater prior to 1885. Anyone having any of these to exchange for other reading matter, religious or literary, please address

Bro. Cyrus Wallick,
Cerro Gordo, Ill.

# BIBLE MONITOR

VOL. II. March 1, 1924. NO. 5.

"For the Faith Once for All Delivered to the Saints"

## OTHER MATTERS OF INTEREST.

While thinking along the line of Fundamentalist and Modernist it is interesting to note what editors, ministers and others are saying through the press on the subject.

By far the larger per cent are found to be on the side of the Fundamentalist, thus bearing testimony to the truth of the Book in which the virgin birth, the physical and visible resurrection of the Christ, his personal and visible return at the end of this age followed by his 1000 years visible reign, and the supernatural in his miracles and powers may be included.

Incidentally, this would be a good time for all teachers, college professors, preachers and editors, and especially editors of religious journals, to commit themselves on these fundamental doctrines of the Bible. This would enable us to know how the leaders of thought stand on these important doctrines. Furthermore, since "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," it follows, it is not only inspired, but is good for something..

It may be vastly more easy to call other folks infidels, than it is to clear our own shirts.

The Book says Christ was born of a virgin, it also says "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." It says he rose the third day. It also says, "He that believeth and is baptized shall be saved." Again it says he opened the eyes of the blind, unstopped deaf ears,.

It also says, "If I then your Lord and Master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Furthermore, it says the righteous are to live and reign with Christ 1000 years, and it also says, "Greet one another with a holy kiss."

Still again the Book says, "Be not conformed to this world" and, "as obedient children not fashioning yourselves according to your former lust

in your ignorance,", and "Is any sick among you, let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven him."

Now suppose we believe the virgin birth, the physical resurrection, and the personal 1000 years reign of Christ and the supernatural in his miracles but refuse to believe and obey those other scriptures, then what? Would we, because of this, resent being called infidels? If the Modernist rejects th eformer, and the Fundamentalist rejects the latter, what is the difference?

Now the "Monitor" believes all scripture is given by inspiration of God and is good for something; and we may as well reject the former scriptures given above as the latter; that neither can be rejected without jeopardizing the soul's eternal interests in the great hereafter.

## THE WORLD OR CHRIST.

When our Master was here on earth he had occasion at various times to call the attention of his hearers to the fact that there exists a power which stands in opposition to him and his work. It was so in the garden, where the opposing power overcame our first parents and brought woe into the world. Many of God's servants through the times of the judges and prophets, felt the same power striving to bring their work to naught. Jesus was tried by the same power, but came off conquerer, though the power that makes for unrighteousness was not driven to his final abode. Those who have lived since the time when Jesus was here have felt the evil influence of this same hostile power. And those who shall live after us will continue to feel the evil coming from this power to the end of time. So long as man is in the flesh there is no escape from trial and temptation.

Untold millions of the human race have through the ages been deceived, have lost much of the real joy which they might have had in this world in order to gain that which could satisfy but for a moment, and have lost the hope of life eternal. Every man or woman who has read the New Testament knows that it is not possible to serve the world and Christ; for it was Christ himself who said, "Ye cannot serve two masters." These words are read

and re-read by persons who live in and for the world. None of these things move them to forsake the world for Christ. Some minds are so peculiar that they can profess to believe that obedience to Christ is necessary to salvation, and at the same time expect to be saved while disregarding at least three out of four of his commands.

Our fathers started out well more than two hundred years ago. Some generations of them ran well, lived up to their profession by keeping themselves as much as possible unspotted by the world. But in recent years the church has lapsed sadly. Judging from the way it has gone into the world and allowed the world to enter its doors, the church has decided that it need not come out from the world and be separate. But those who think so and act so are mistaken, are deceiving themselves: God is not mocked. This is especially true of congregations which profess to be up to date. They tell of their entertainments to raise money; they describe the ways in which they unite with others who do not even profess to believe that full obedience is necessary to salvation.

Ye cannot serve two masters, God and mammon, Christ and the world. And since we cannot serve both, and one of them means life and the other death, it is a matter of vital importance which of the two we serve. Choose ye this day whom ye will serve, — the world or Christ. Today we can choose whom we will serve; but we have no assurance that tomorrow, or next month, or next year we shall be able to choose. God will not always strive with man: sooner or later the books will be closed and we shall be judged according to the things written therein. And from the decision there will be no appeal. Seeing these things are so, what manner of men ought we to be? To whom should we render obedience?

There are many who do not like to be reminded of these things. But that makes it all the more necessary to write and speak of them. If all who profess to follow Christ kept themselves separate from all the evil of the world, it would not be necessary to remind one another of this duty so frequently. It is not a question of what we like or do not like: the question of greatest importance, the only one that really matters, is, whether we will be obedient unto life, or disobedient unto death. There is no middle ground. The decision is

ours; the reward or the punishment will also be ours.

In the way Christ marked out there must be some self-denial. But the more we study the Word, the more we see the reasonableness of it; for nowhere in it is the true follower denied anything that is for the real good of his body or soul. Nothing is forbidden but what would be in some way harmful. The great difficulty is that the carnal nature is not put off at the time when it seems that the world is being forsaken for Christ. In order to find peace there must be a submission of the human will to the Divine Will. The carnal mind must be brought under and the spiritual mind exalted. The flesh is too much pampered, the spirit too much neglected. And that is why the spiritual plays so small a part in the world.

We cannot make the choice once for all: it is a daily choosing between Christ and the world. Paul had something like this in mind when he said, "I die daily." It was necessary every day to suppress desires of the flesh which were contrary to the spirit. And it is no less necessary for us to die daily to all evil desires. When the flesh is brought into subjection, then there is peace; as long as there is strife between the carnal and the spiritual, peace is impossible. But the more the spirit triumphs, the less the flesh strives; and finally the point is reached where Christ is all and the world, so far as seeming desirable is concerned, is nothing.

Christ means life; the world means death and separation from Christ. How can anyone hesitate or fail to choose life?

## I DON'T UNDERSTAND IT.

Joseph A. Miller

Among some of the perplexing questions of these last days, one stands paramount, namely, Why has this abrupt change come over the Church of the Brethren?

I am at a loss to understand it. A church that has stood for the entire Gospel of Jesus Christ, for over two hundred years, and then suddenly or at least within the last five years changed into a worldly church, is more than I am able able to comprehend.

It doesn't take more than a minor prophet to foretell the final outcome of the church unless this frivolous and ungodliness is speedily checked. Any one with even a dimmed vision can read the handwriting on the wall.

Some say, "we are living in

a different age, times have changed, and we have received new light." We will admit that we are living in a different age and that times have changed, but are not yet prepared to admit that we have received any new light on the Gospel, or have received any new revelations therefrom. Times have changed, and have changed wonderfully within the last five years. Times change, seasons change, nations change, individuals change, public opinion changes, but the Gospel of Jesus Christ never changes. Jesus Christ the same yesterday, today and forever.

Are we sure we have received new light? If so, pray tell me from where. I am quite sure that we did not get it from the Bible. If from the Bible, I must confess that I am not able to interpret the simplest scripture, and if the new light does not come from the Bible, it surely must come from the devil.

One of the strange things to me is to see this sudden departure from the faith of the fathers, a faith that has been held sacred and practiced by the Church of the Brethren for over two hundred years, and now at a time when our distinctive doctrines should be upheld, and proclaimed over hill and dale, throughout the land, many of them are either lightly spoken of or scattered to the wind.

The hardest thing to understand is why so many ministers and Elders, in fact, by far the greater majority of ministers of the Church of the Brethren, ministers who have all their lives held out to the people a full gospel, preached sermon after sermon on Triune Immersion, on the Lords Supper, on Feet Washing, the Kiss, non-conformity to the world, etc., and repeatedly warned the people that none could pass through the Pearly Gates, but those that obeyed the entire Gospel, should have sealed their lips, and never speak on those things again, but now speak altogether on such subjects as Christian education, making the world a good place to live in, stewardship, co-operation, Federation, Church Union, tithing, the budget, etc.

Not long ago I attended a communion service. The minister who officiated, in the course of his remarks said, "you can wash feet in a horse trade" meaning I presume that any good work would be equivilent to feet washing. If that is the case, why not go on a horse trade instead of obeying that command.

This is the very argument that the opposition brought

against Quinter, Miller and others in their public debates.

No, I don't understand it. Is it true? Is it possible, that the devil is running rampant, seeking whom he may devour? And who can dare deny that he is holding a carnival of rejoicing over the results?

This seems to be a time of imitation, a desire to be like some one else. The children of Israel tried that. God was their king and their advisor, but they got dissatisfied. They wanted to be like other nations, the heathen nations surrounding them. They wanted to imitate. They wanted a king. They asked God for a king. God was reluctant to give them one. They obstinately persisted however, and finally God gave in and granted them one. In consequence thereof, Saul, a man of fine stature and commanding appearance and amidst great rejoicing was proclaimed first king of Israel. Did it go any better? No. Trouble began in earnest. One calamity followed another. The people became Idolaters. They worshipped other gods. They became so wicked that eventually God permitted the surrounding nations after whom they had patterned, to carry them into captivity.

Isn't that what the Brethren church has been clamoring for? To become like other churches, become like the world? In fact, isn't that the condition that exists today in the church? She has become like other churches, affiliated with the world. Her members do as they do, go to places where others go. Dress as other church members and the world do. Have no regard for church government and authority, but have a government of their own. "Do just as I please." Many have said in times past, when the church opens her doors and allows the Sisters to wear the hat, and the Brethren to wear what they please, we would soon eclipse all other denominations in point of numbers.

That condition is now here and has been ever since the close of the World War, but where are the numbers? Are they coming from the east, west, north and south as prophesied?

I have no way of exactly ascertaining the facts, but candidly I do not believe they are coming any faster than before. I look over the list of accessions to the church every week in the Messenger and it doesn't look as though the number of conversions are as great as they used to be, although I have never counted them. Why do they not come? Because when the world sees

the looseness and slackness of the Church of the Brethren, giving up many of her principles, and doing as other churches do, they say what's the use, we will unite with some other church that is already strong in numbers. I must confess I don't understand it. The question arises, what is to be done about the matter? Or can there any thing be done? The Monitor is taking the right stand.

When Jesus was here he cleansed the temple several times during his ministry. If he were here today, perhaps he would use the same method as he used nineteen hundred years ago.

The faithful and true of today should put forth a united front to cleanse the church from sin and corruption. The slogan of the righteous of today should be, "back to Apostolic Christianity, back to the command of God, back to the doctrine of Christ, back to the church of Alex Mack, back to the doctrine of our fathers."

The Church of the Brethren was born amidst persecution and bloodshed, and why scatter her doctrine to the wind. Let us be up and doing. We have but little time. The world is ripe for judgment and perhaps very soon Jesus Christ will be seen coming in the clouds of heaven. Let us build upon the rock, that our houses may stand not only for time, but for eternity.

Let the popular churches modernize the Bible and christiantiy if they want to, but let the Brethren church contend for the faith once for all delivered unto the saints.

—Wawaka, Indiana.

## THE MODEST CHRISTIAN LIFE.

J. H. Beer.

With much interest I have read Bro. Swithart's excellent article in December 1st Monitor, on **Non-conformity to the World,** in which he asks the following questions: Does the Bible teach it? Do we as a church believe it? Do we as a church practice it? Regarding the first question we affirm that the New Testament does teach a life of non-conformity to the world, in life, in character, and in dress. (Rom. 6:4) "Therefore we are buried with Him by baptism into death that as Christ was raised up from the dead, by the glory of the Father so we also should walk in **newness of life.**" (II Cor. 5:17) If any man be in Christ he is a new creature, old things are passed away; **behold all things are become new.**

There must be a surrendered life. (Matt. 10:37-38.) "As obedient children not fashion-

ing yourselves according to the former lusts, in your ignorance." (I Pet. 1:14.)

The true Christian must sacrifice his body to God, not as a dead sacrifice, **but as a living one, acceptable to God,** which is your reasonable service (Rom. 12:1, 2.) "And **be not conformed to this world,** but **be ye transformed** by **the renewing of your mind.**" Here God has placed the line of demarcation or separation between the church and the world, no compromising, sneering, or epithets, or reflections will change it, it is ordained by God himself. (Rom. 8:5) "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." The warfare is between the flesh and the spirit, the carnal minded see no harm in a social game of cards in the home, or in the home of a friend. They see no harm in a social parlor dance. They see no harm in conforming to the world in wearing short skirts and low neck dresses and spider web stockings, gold rings, pearls, laveliers, necklaces and all kinds of jewelry (II Tim. 2:8-10) These things are not the work and promptings of the Holy Spirit, they are **not worn for the glory of God;** their desire is produced by the promptings of the flesh. The lust of the flesh, the lust of the eye and the pride of life are not of the Father but of the world. To be carnally minded is death . . . "For if ye live after the flesh ye shall die." (Rom. 8:6-14.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above for ye are dead and your life is hid with Christ in God. **They that are Christs have crucified the flesh** with the lusts and affections thereof."

Do we as a church believe it? I am inclined to believe we do not believe it as a whole. Jesus says by their fruits ye shall know them. I refer to a few incidents that have come to me. A minister of the church in a certain home where there were a number of members present, in expressing himself regarding the growing worldliness, said they had to be careful not to go to fast until there were a few more funerals in the church. His idea was that when the old brethren would die the principles of non-conformity would die with them. Another inciednt: A certain brother was giving a lecture in one of the brethren's schools, during his talk he referred to a brother who wanted to change his location in order to

get his children in a congregation where the members were living the principles of plainness, that it mgiht be helpful to them. This brother who was lecturing said he was not concerned about that, he was concerned about the road to heaven.

Another incident: A certain sister of an adjoining congregation was stopping in the home of a deacon brother whose wife, past sixty years old, tried to influence this young sister to buy herself a hat and wear it, trying to induce her to become disloyal to the church and the teaching of her mother. These and like incidents, coming from the inside are responsible for the misleading of many from the path of truth and right into the way of sin and death.

Does the church practice it? There is a growing tendency to worldliness. How could it be otherwise with such inside influences working not only against the principles of the church but against the teaching of the Gospel of Christ. Perhaps the worst foe Jesus had to meet was among his chosen followers, he who secretly sought opportunity to betray his Lord and sold him for thirty pieces of silver.

"But there were false prophets among the people even as there shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (II Pet. 2:1-, 2.) Can we as a church, come out from the world and be a separate and distinct people, and at the same time, act like the world, do business like the world and dress like the world?

—Denton, Md.

## QUERIST'S CORNER

"I would like to have your opinion about the K. K. K.'s, whether you think it is alright for us as members of the Church of the Brethren to belong to the order? Also how about the church taking money from them? or to put a piano in our church? I wish to have your opinion on the above in one of your issues of the Monitor."

1.—As to the K. K. K.'s, I think we may truthfully say it is the most **secret** of the secret orders. And aside from the Bible, the activities of the Klan in Williamson County, Ill., in raids and lawlessness would be ample reason for a Christian

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to refuse to be affiliated in any way with the order. No class or company of people have a moral or civic right to combine for the promotion of their own pecuniary interests or selfish propensities when the promotion of such interests and propensities works a detriment or disadvantage to others. Take these interests and propensities out of the order and it will cease to be. Suppose the case that everybody belonged to the Klan, having no one's rights and privileges to prey upon and no field of operation except among themselves, their downfall would be speedy.

From the Bible standpoint, from the above, if for no other, it is wrong for a Christian to be affiliated with the Klan.

2.—Their method of giving is evidently "to be seen of men," which the Bible condemns. Walking right into the church in the midst of the services arrayed in their chosen regalia, makes this all too evident.

Then, too, observing their activities and the nature of their work, the motive is open to serious question, even bordering closely upon the sordid or sinister; and to some at least, it would seem the object of giving is to court favor of the church folk, and keep the preachers "off their backs."

3.—It is wrong for any people to put a piano in the church for use in the worship of God. "God is not worshiped with men's hands" or with any machine or contrivance he may invent. A heathen may worship God as acceptably thru his hand-made idols as a Christian can thru hand-made machines of his contrivance.

As part of its aim, the Monitor has set out to rid the Church of the Brethren of conditions indicated by our querist.

## FLOWERS FOR THE LIVING.

By Elizabeth Hoover.

I have often wondered why so many people leave their flowers till loved ones have passed away, and then place them on their coffin or grave, for we see very plainly that a loved one can't enjoy them

then. But if we would take a flower each day to their sick room nobody knows the enjoyment it brings to a sick patient.

I noticed while I was in the Cook's County Hospital visiting while in school at Bethany, how flowers seemed to draw a sick patient's mind away from her pain and suffering. One lady said to me that that dear lady that gave those sweet carnations to me would sure receive a blessing from God. I love her so much because she has thot of me and gave those lovely carnations. I often wonder why we wait until our loved ones are dead, before we think of flowers. If some of the money we spend for flowers after they are dead were spent while they are living they could see and enjoyed them. As the old saying is, one flower in a sickroom is worth a whole bouquet at a funeral. Why don't people think of this and give while they are appreciated? A rose, costing only a nickel will do the sick patient a thousand times more good than a wreath costing five dollars will do after they are dead. If any of your dear friends are sick send them a flower, and in heaven you will receive a reward. God made the flowers for the living, not for the dead.

—Route 1, Box 19,
Avard, Oklahoma.

## EDUCATION IMPARTS POWER, BUT NOT PURITY.

By Leander Smith.

The American people were never so devoted to the cause of education as they are now. Annually philanthropists increase their gifts and the legislatures enlarge their appropriations for the promotion of this great interest. The year now closed has been characterized beyond all preceeding years by the vast sums devoted to schools of all grades, from kindergartens to universities.

And all this is well. Ignorance is neither creditable nor helpful to any people. But while recognizing the value of education, it is possible for us to over-value it, and ascribe to it a power which it does not possess. We may make a fetich of it, and superstitiously attribute to it the divine power of regeneration. Indeed this is precisely what many among us are doing. They are vainly imagining that sin originate ignorance, and that universal education will put an end to crime in all the earth.

Nothing is farther from the

truth. Enlightment does not reduce crime. It increases many crimes, as for example, such crimes as forgery, embezzlement, and larceny after trust. There are not a few offenses which the educated only are capable of committing.

It is not ignorance of consequences of intemperance which leads men to debauch themselves with drunkenness. There is not a man in the world who has sense enough to uncork a bottle, who does not know the wretched results of inebriety upon the body, mind and soul; but his knowledge does not restrain him from indulgence. Some will drink wood alcohol even. In the stress and peril of the World War all nations, including benighted Russia, evinced the most perfect knowledge of the dreadful evil of using intoxicating liquors, and in these days of peace they possess the same knowledge; but it does not make them sober.

There are those who insist that all the facts of sex shall be taught in the common schools, and they tell us that such teaching will decrease if not destroy, all licentiousness. In this they are utterly deluded. Such education will influence the imaginations of children and increase their curiosity and lead to the crime of lust. All history shows that licentiousness has been most prevalent in periods of greatest enlightenment. Such was the case with Babylon, with the Grecian Republics, and with the Roman Commonwealth. Socrates, the wisest of Grecian philosophers was addicted to the disgusting vice of lust, and Solomon, whom men call the wisest of all mankind was in this matter most vile.

From the period before the flood until the present time the unvarying and dreadful results of sensuality have been known of all men. The universal experience and observation of mankind has proved beyond all possibility of doubt that licentiousness and illicit gratification of the passions involved in it, are mortal sins against human nature, destroying the body, poluting the mind, and degrading the soul. All down the ages, and in all lands the lives wrecked on the rock of sensuality are strewn in every direction. But the purulent mass of corruption and death does not warn effectually from licentious living multiplied millions of men and women. They learn nothing from it. They see nothing but their own wild desire and frenzied infatuation, and on they rush to their ruin, making more wrecks for other

ignorant people to witness and disregard.

When we pass from the consideration of personal and private sins to public wrong-doing, we see demonstrated in like manner that education does not prevent immorality.

In the repulsive revelations of the insurance frauds made in New York a few years ago, it was disclosed that graduates of Harvard University were leaders in the vast scheme of complicated corruption.

What do we see "the scholar in politics" doing? Has he not often poisoned the springs of legislation by his personal ambition and partisan spirit? How often does the politician show himself ready to blast the whole country and blight the highest interest of mankind in order to gratify personal spleen and serve factional ends. What has education done to promote patriotism in his breast or righteousness in his life?

If our public servants were filled with the Spirit of Christ they could, and would settle without difficulty many of the problems which are undermining our Church and Nation.

George Washington was not highly educated, but he solved wisely and promptly the issues by which he was confronted. Aaron Burr was the most cultured man of his day, and by the skill which he acquired through education he created problems for the Republic.

Francis Bacon was justly characterized as "the wisest, and meanest of mankind," and such he was. He wrote the Novum Organum, but he never had a noble impulse nor executed a pure purpose. As a writer he displayed a power of reason and a loftiness of imagination unsurpassed by any other man who ever lived, but in both his public and private life he was destitute of character and devoted utterly to selfish designs.

**The world never has been saved, and never can be redeemed, by mentality alone. Morality is far more vital to the progress of civilization and Christianity. Jesus taught us, what we should never forget for a moment,, namely, that a clear intellect will not give a man a clean heart, but that a clean heart will clarify the mind.**

In the light of all these unquestionable facts and indisputable principles, it is manifest that our country needs something more and better than education.

**We may easily have too much education, unless that education is purified by religious faith and pervaded by moral principles. Otherwise we**

**may bring to pass a high-powered world, and the power of its own mighty momentum will rush it to self-destruction.**

Have we not seen already the near approach to such a world? Did not one of the most highly educated nations known to history precipitate a war in which seven millions of the young men of the world were slain and above three hundred billions of dollars worth of the fruits of human toil burn up? That awful conflagration was not kindled by ignorance, but by education taught by Evolutionists, Modernists and Materialistic teachers. Oh, beware of such a system of education. This system is now Americanized, and not a few churches are trying to Christianize it. And now the great intellect of European statesmen are trying to find some way out of the desolation which has been wrought. But they, and our American statesmen, are going about the matter with minds befuddled by national selfishness, racial antipathies, and partisan prejudice. With such minds they are not likely to find the way out, but they will most probably face into deeper disasters. They all know what ought to be done, but they lack faith, conscience, and courage to do it. The whole world is suffering from having more intellect than true religion. Mere secular education will increase its suffering by adding to its power without imparting purity in equal measure. With all its sense it has not sense enough to know that mere sense is not enough. Christ himself is all the world needs.

It is not more education, but more Christian education that our country, in common with all other nations needs most urgently.

Oh, Brethren let us fall on our knees before our heavenly Father and pray for the faith of Daniel, that we may be able to stand against the wiles of the devil. We must arm ourselves with the Christian's equipment, (see Ephesians 6:10-20.) We must fight sin in high places.

—1307 West Fillmore St.,
Phoenix, Arizona.

## LEADERSHIP QUALIFICATION

K. D. Henry.

It is not my intention to discuss this subject from a psychological standpoint, neither from a theoretical standpoint, but from the standpoint of the practical. That this subject has a psychological aspect no one, I think, will try to argue. There are stages of mind development. Judgment, one of the

requisites of leadership, certainly is not an attribute of the immature mind. While judgment comes through experiences, it is also a native, inherent ability that comes with matured mind, but which is not an attribute of every individual.

We speak of certain individuals posessing good, sound judgment; and very frequently these persons are not highly educated. In fact, it almost seems as though the highly educated, specialized person is more frequently devoid of good, common sense than the person who does not possess this highly specialized education.

I recall, very vividly, two instances; one person, a highly specialized psychologist whose lectures did not show a very high degree of judgment, and another person not so highly educated but whose talks were just brimful of good, common sense.

Of course along with mind development goes bodily, or physical development, or rather mind development goes with bodily growth. Mark 5:28 "For the earth bringeth forth fruit of herself; first the blade, then the ear: after that, the full corn in the ear." No sane person would claim that the boy in his teens could do the work of a full grown man. It is equally fallacious to conclude that the young person though he be a college graduate with post-graduate work to his credit has that equi poise of mind that the person of forty, or fifty, or even of seventy or eighty has, even though he has only the rudiments of an education combined with good common sense.

Certainly education brings experiences which enrich one's life wonderfully. This, however is true only in general and not specifically. Education is power, so is the rapidly moving water in the stream, but unless the water be properly controlled and directed its energy, insofar as it affects usefulness to man, is lost. So education, unless it be controlled and directed, will be lost energy,—a waste of time and talent.

II Cor. 3:6: "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." This education must be not only of the head, but of the heart; and even that is insufficient, but must also include soul education which cometh from the Spirit, even the Holy Spirit, "who shall lead us into all truths," and let us not forget that if only one part of this three fold educational system be possible, it must necessarily be soul educa-

tion which can be gotten in the great University of God, in his word, "I thank thee, Oh, Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes and sucklings."

It seems to me that if Christ would have been education in the great Jewish schools, it would have placed the stamp of approval on higher education, but fortunately for the great masses of people, who do not have the means or opportunity of securing a high education, this has not been true. There is scarcely any doubt, but that if all the people were highly educated; they, at least, would have tried to write a new Bible, as has been suggested by a certain English journalist.

Following are three requisite qualifications of a successful leader: First requisite of a leader is unbounded and ever increasing faith in God. "If ye had faith as a grain of mustard seed"; "and though I have all faith, so that I could remove mountains." There is, of course, a personal element in faith. The person must place himself unreserved in God's hands. Abraham of old did not hesitate to trust God. On God's part there is no limit. Christ said, "all power is given unto me, in heaven and in earth."

Faith must function in one's life or it will be utterly fruitless, no matter how great a degree of faith one may possess. James says, "Show me thy faith without works and I will show thee my faith by my works," not much doubt about the latter quality.

The second requisite is interest, absolute wholehearted interest, in one's chosen sphere of activity. An interest which impels one to do his best. John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life." What an interest God has manifestde in the human family! Not only has he created man, provided for him by giving him the fruits and grains of the fields, animals of plain and hill, and fish in the waters of the earth, but has shown a personal interest in him. "What is man that Thou art mindful of him and the son of man that Thou dost visit him?"

From time immemorial God, through some agency, has come to earth and has visited and communed with man. Yes, even now more than during any other dispensation does he manifest himself unto us. Christ said, John 16:7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you;

but if I depart, I will send him unto you" and part of 13 "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

A leader, a minister, Sunday school worker, etc., must be so interested in souls that he willingly sacrifices time, money, talent and even lays his very life on the altar of sacrifice. Let us not forget that interest begets interest.

The hird qualification is service, — the forgetting of one's self to serve others. Matt. 20: 26-28, "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many."

This, being a minister or servant, does not mean holding that official position merely to "occupy the chief seats" during the lovefeast occasions; but must stand for actual service, even if that service is sometimes extremely difficult to render. It may mean going through bitter cold, or over unimproved country roads through miles and miles of deep mud to carry the message of "good tidings" to, perhaps, "two or three, who are gathered together in His name". It means vastly more than to be "seated on the rostrum at Annual Meeting and introduced to the thousands of the brotherhood." I recall the faithful service of brethren who have grown old in his service, and of course most of them have been touched by the finger of of God and are asleep,—"asleep under the sod and the dew, waiting the judgment day." No, not the judgment day, but the resurrection morn, when Christ shall call them, even as he called Lazarus. These brethren served their day and generation as God himself, gave unto them, and be not unduly alarmed as to their ability, for "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." These men trusted not in themselves, not in their education, but in God who supplieth all our needs. Neither did these valiant soldiers of the cross serve with any expectation of financial gain. They would have shrunk from such "rewards" as Judas did, after he realized what he had done.

It may, possibly, be all right for the church to sacrifice to the extent of "paying the preacher", but what about "the preacher" who receives the salary? "Verily I say unto thee, they have their reward". I once heard a "pastor" deliver a sermon entitled "A Sacri-

fice That Costs", and this pastor, it is said, gets a salary of over three thousand dollars a year. The title of his sermon is rather confusing. To whom is this "sacrifice" costly, to the congregation or to the pastor? If he is sacrificing his sense of right and wrong, certainly the "sacrifice" he makes is beyond financial computation.

It was not my intention, when I began to write this article, to treat the subject as I have. I had planned to treat it in a concrete manner rather than in this abstract manner but if God gives me vision and inspiration I shall conclude this article in some future issue.

—Thomasville, Pa.

## JOINED TOGETHER IN THE SAME MIND.

T. S. Waltersdorff

I Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined and in the same judgment." As I read these words that the Apostle Paul wrote to the Corinthian brethren and look at conditions as they are in our day, I just wonder what Paul would write to us should he write a letter telling us how things ought to be and must be, if we want to be followers of our Lord and Savior Jesus Christ. As we get to, and hear from other congregations I just wonder what God thinks of us as a church. Some congregations have the individual communion cup, others have sandwiches for the supper, in some congregations the sisters break the bread, in others they do not. Breaking bread and so many things we see now in these perilous days did not used to be. O how it pains our heart to see and hear these things. My dear reader let us consider these things prayerfully and see where we stand as a church. It looks to me as though we use our own poor thoughts, or the thoughts of man; poor mortals as we are, do my thoughts or the thoughts of man change God's work? If we as a church cannot agree while here on earth to have things alike, how do we expect to meet our God on our own poor thoughts. Dear read, had we not better let things as God's truth teaches us and then we will soon come together having and doing things in the same judgment, as says I Cor. 1:10. Let us look in God's word prayerfully and see where we stand in the eyes of an allwise God.

I am just afraid we so often go to church not considering what it means, what a bless-

ing is promised to us when two or three are gathered together in God's name, but should God find us as Paul found the Corinthian brethren, do we think the blessing is with us? What is the matter any way? We as a church and nation claim to have more wisdom than our forefather. Wisdom, yes wisdom! It makes me wonder if it may not be the wisdom that Paul refers to in the same chapter (I Cor. 1:17), "For Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." And again it is written in the same chapter (I Cor. 1:19, 20, 21) "for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent". Again, "where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Still, "for after that in the wisdom of God the world by wisdom know not God, it pleased God by the foolishness of preaching to save them that believe." Again in Matthew 11:26, 26, "at that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father, for so it seemed good in thy sight."

Dear reader, are we as babes in the sight of God? Do we take God at his word? I say do we take God at his word or do we take his word just appeals to us? Dear brother and sister, let us not forget that God says "heaven and earth shall pass away but my word shall not pass away." So when he said we ought to wash one another's feet, that is just what he meant, and when he said we should greet one another with a kiss of charity that he just meant what he said.

Nothing else can take the plaec of the right hand of fellowship and a kiss of love. And then, too, we learn that the woman is not to teach or usurp authority over the man but to be in silence. Dear reader, if I would use my own poor thoughts I would say why shouldn't a woman have the same privilege as a man? Let us read our Bible more prayerfully and lay all self aside. Just take God at his word. I do not think there is any plainer word to understand than I Cor. 11:3; I Cor. 14:34-35; Ephesians 5:22, 23, 24; I Timothy 2:11-12, and so many things are creeping in that did not used to be!

O how it pains our heart when we see how conditions are and it seems to me the

more wisdom is spread over the brotherhood the more things we are warned not to do, we are doing. Why is it? I cannot tell whether it is because some one with a big head and no heart is agitating and preaching conditions on as they are, but as we study God's word how things are to come. Dear brother and sister, let us not be tossed to and fro with every wind or doctrine but just let God's word as it is and then we will soon be as I Cor. 1:10 tells us that we are be be, perfectly joined together in the same mind.

—York, Pa.

## BAPTISM IN POOLS.

By J. H. Crofford.

It is not my intention to criticise the article written by Bro. Kesler on "Pool Baptism" in the January 15 Monitor, but think it should have been carried just a little further to show how inconsiderate the advocates of baptisms in pools are.

The New Testament fails to tell us where every baptism mentioned within its lids was performed, but wherever mention is made of the place, there was always much water there. The Word does not tell us where the three thousand were baptitized on the day of pentecost.

John preached in the wilderness, and the people went out from Jerusalem where there were pools, to be baptized in the River Jordan. Our Saviour, who was our example, was baptized there. Distance does not figure in our obedience to the ordinance, God may excuse us because of sickness or physical infirmities.

There is no license whatever for baptistries with warm water. People are too much inclined to try to go to heaven on "flowery beds of ease," they cannot suffer anything for Jesus, though he suffered so much for us. Where there is no cross there is no crown." The writer recalls an occurrence when he was a small boy. A very gay young lady, who frequently called at our home, took sick and was nigh unto death when she realized her unsaved condition, and told her physician of her deisre to be baptized, who objected. She called for a minister, who, when he learned her desire objected. "If you will not baptize me, and I die in this condition, my blood will be required at your hands at the day of judgment." That was too much for him. He decided to baptize her. She was so sick and weak she could not raise her head from her pillow. It was in the dead of winter with the thermometer registering

(Continued to March 15th Issue)

# BIBLE MONITOR

VOL. II. March 15, 1924. NO. 6.

"For the Faith Once for All Delivered to the Saints"

Look for that X on front page of next issue. If you see it there, that means renewal is in order. A number of subscriptions expire with this issue.

## QUERISTS CORNER.

We are asked to give a good definition of "worldliness".

Definitions may be given, but whether they are good in our estimation depends on our bent of mind or inclinations. In a general way it may be a gratification of the carnal mind.

To be more specific it is gratifying the propensities and desires for worldly pleasure, social enjoyment and secular attainments.

As such we may class "lust of the flesh," a desire to adorn our bodies after the worldly idea rather than after the idea of common sense, as being a slave to worldly styles and fashions or as "keeping up with the fashions."

Social games and pastimes indulged in by the society set, as popular and outdoor games engaged in to gratify social desires, many of which are wholly worldly in their tendencies.

Worldly honor, prestige, or standing. Excelling in secular education, social standing, or a desire to be "it," in all the affairs of life. In short to love the world and the things of the world.

* * *

"Will you through the 'Monitor' answer what stand the Brotherhood takes on the 'second day' grace?"

We presume the "second work" of grace is meant, or the "second blessing" as it is usually put.

We are not in position to speak for the Brotherhood for Conference has never placed herself on record on this matter.

We one time heard a minister spend about 20 minutes of his 40 minute sermon trying to prove Cornelius (Acts 10) was saved and then sent for Peter to come to him in order that he, Cornelius, might get the "second blessing." We sure felt sorry for the fellow, and pitied him for being so deluded.

The angel told Cornelius to "send for Peter, who when he is come will tell thee words whereby thou and thy house shall be saved." (Acts 11:13,

14). Cornelius, nor any other man, for that matter, was saved until he heard the gospel which is "the power of God unto salvation." (Rom. 1:16).

It is indeed a pity good-meaning people can be deluded by this "second blessing" hobby or by the "baptism" as it is called by another class of people.

Then, too, it must be a poor Christian experience that is satisfied by a "first" and a "second" blessing. A Christian experience that is not accompanied by manifold blessings would not satisfy a soul that is tihrsting after righteousness and going on to perfection, it seems to us.

Blessings are placed on the other side of obedience or contingent with it, and when a command is obeyed, or duty performed, or a service rendered, the blessings follows. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25) The trouble is we want the blessing without doing. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." (Rev. 22:14).

## UNSCRIPTURAL ELDERS.

The directions given by Paul in First Timothy for choosing elders are quite clear, and they were undoubtedly dictated by the Holy Spirit. So we must consider them as describing for the churches the kind of men they should select for this office. Let us notice a few of the qualifications. First: "A bishop then must be . . . one that ruleth well his own house, having his children in subjection with all gravity." Other qualifications are given in the part omitted, but we wish to consider this one of ruling well his own house.

How many elders have we seen who are lacking just here? It would be impossible to say; but most of us have seen more of this kind than we liked. Some of them have been very able men, such as the congregation or the district thought they could not get along without. How much attention is given to the question asked by the Apostle? "For if a man know not how to rule his own house, how shall be take care of the church of God?"

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The passages quoted in the preceding paragraphs are a part of the "all scripture," and are profitable only when obeyed. No remedy given for any disease is profitable unless it is administered according to directions. What would we think of a sick man who would send for a physician, get medicine, and then take it or not, just as he took a notion? He would be foolish, and would have no reason to hope to be benefited by the doctor's prescription. Sin is a disease, the very worst there is in the world; no one could cure it before the coming of the Great Physician. He came, lived among men, gave them directions how to live so as to escape the ravages of this dread disease; then he went away and sent the Holy Spirit who gave further directions through those whom the Physician had had with himself and had taught during the last year of his life upon earth. He said while here that his Word would be the only way for all time to come; and after he went away one of his inspired apostles told the people: "Be it known unto you all . . . that by the name of Jesus Christ of Nazareth. . . . doth this man stand here before you whole . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

There is one other qualification which should be considered, namely this: "Not a novice." How many young and inexperienced men have we had placed in the eldership in recent years? No one can tell; but they are numerous enough to cause great anxiety to those who consider the welfare of the church and have noted the effects of putting these young men into so important an office. We see them placed over older, better, more consecrated, and more experiencd men who labored faithfully for the church many years; men who measure up to the specifications given in the Book.

We have men who do not rule their own families well, and we have novices in the eldership; and the church has been losing her hold upon the teachings of our Master. We can no more hope to prosper as a church without following the directions given for the selecting of the men for the most important office in the church than the sick man can hope to get well without following the directions of his physician:

we have not as much reason to hope as the sick man, for doctors do make mistakes, but Christ and the Holy Spirit never do.

I believe that our repeated violations of these directions are a main reason for our having lost so much of our original faith and practice; and I do not believe we can ever get it back without correcting the mistakes made by disobedience of the Word. I know elders who have had no control over their families, who were not even respected by their children; and yet they are given high position in the church. Are we right in giving them position contrary to the Word? Does the Word mean what it says? Do we claim to know better than the Lord himself what kind of men should have the oversight of the congregations? If not, why do we select and continue in office men who do not have the qualifications which we are told are necessary? Can we hope to prosper while we are disobedient to the teachings of the New Testament?

The only safe way is to obey. God's ways are not our ways, and he does not give us his reasons for the things he does or the commands he gives. Thinking our way is better than his way and that we know better what is good for the church than he does, is far from making it so. There is no use praying for God to bless a man in an office for which God has plainly said he is not qualified The eloquent man the-fine-looking man, is very often the man whom God rejects. He looks into the hearts of men and needs no help from us to know what is in a man. And when we come to select men to do his work, if we are wise we shall select only such as fill the specifications. Our part is to obey fully and unreservedly. If we put the kind of a man God ascribes into office, he will see to the rest. He has not made us judges in such matters..

People have been known to say that a man of scriptural qualifications will not do for a given office, because he does not "take" with a certain class. As a rule it will be found that this class has no right to say who shall or shall not be elected to office in the church, for they are carnal and not spiritual. In these matters, if we wish our work to be blessed of the Lord, we must obey God and not man. All the praise of men is worse than worthless if we do not have the blessing of God upon what we do.

It is time for us to cease doing our own will; it is time for

us to hold back from church work the men who come short of what the Word requires. There is only one way in which we can hope to have God bless our work, and that is by doing it according to his directions. And the men who are selected contrary to the New Testament, if they are true to their profession, will not serve in an office for which they lack the scriptural requirements. Every man knows whether his children are obedient, though some are novices who think they are not. The church must be the judge in such cases, and the church must not, dare not, come short of her duty. Disobedience means death, not life.

Brethren, we have too long been careless in these matters. Everything that is to be used in the Lord's work must be according to the pattern he furnishes. We have no right to our own judgment in such matters. So when we come together to select our officers, let us see to it that they are the kind we are commanded to choose. If they are not, if we deliberately choose the wrong kind, then sin lies at our door and we cannot expect God to bless us and help us to remain faithful. This may mean some apparent loss, but it is only apparent, not real. No real loss ever comes from obeying God. Apparent gain and real loss come from disobeying him.

May the Lord help us to see men as he sees them, and may he give us the courage to stand against such as come short of his requirements for church offices.

—Grant Mahan,
Rehobeth, Md.

## BAPTISM IN POOLS.

(Continued from March 1 Issue)

zero or below; the ice was a foot thick on the Raystown branch of the Juniata river; she was prepared for the ordeal, and the writer's father hauled her in a carriage to the river where she received Christian baptism. The railroad lay on the opposite side of the river, and it so happened that the train, with her physician on, passed by while she was being baptized. The physician hung his head out the window and watched as long as he could see her.

She was taken from the water, wrapped up and hauled back to her home. She was happy, and sang on her way home. The next day found her very much improved, and, when her physician called, he said: "I expected to see you die in the hands of the preacher." Only a few years ago she was still living a devoted Christian in the State of Kansas. Her's was a genuine conversion.

There was no baptistry or warm water needed in that extreme case. God will take care of us when we enter his service with unwavering faith .

Baptism in pools, and especially in baptistries in churches, is unsanitary, and it is a wonder the boards of health have not taken it up long ago, and made it a crime. A city of 75,000 inhabitants, twenty-one miles from my home, made a swimming pool where many went to bathe last summer; the physicians knowing the danger of it began to raise objections to it. In the latter part of the season, two girls who had bathed there, went to a physician complaining of bad sares on their bodies. The doctor said: "I am sorry to tell you that you have the bad disease."

Not every one who goes into the water to be baptized is free from disease, but though they may be, not writing disrespectfully, their bodies are not immaculately clean, and where a number are immersed in a small baptistry, the water cannot be otherwise than filthy. Many strangle and spit and blow their noses in the water; some lose control of themselves: whatever the conditions are, if contaminated with disease or filth, it is unfit for the next applicant to enter, for he may become inoculated with a bad ailment. At best, most all get some of the filthy water in their mouths. Timothy to the Hebrews 10:23, says: "Having your hearts sprinkled from an evil conscience, and your bodies washed with pure water."

—Martinsburg, Pa.

## TO THE ELDERS AND PASTORS OF THE CHURCH OF THE BRETHREN.

H. E. Miller

Is it any marvel if the church does not prosper in present day condition, when a large part of our leaders and many others are not willing to work in harmony with what our old Spirit filled brethren and church of the past deemed wise and best in the way of rules and methods of government for the church?

These leaders and others, while not willing to work in harmony with the majority of the church of the past, refuse to submit to those rules and methods, but want the loyal part of the church now to work in harmony with modern rules and methods, based upon what they claim to be broader visions and methods, better adapted to our day. Is there not danger our modern visions which take in and tolerate so much worldliness, may be too broad

to get through the narrow way that leads to life eternal?

How can we expect a spiritual ingathering under leaders who are disobedient and not willing to follow the advice of the older brethren who by reason of age and experience are more capable of leadership than the young and inexperienced? These Modern leaders with their broader visions and vaunted knowledge are "puffed up", proud of their supposed superiority, follow the line of least resistance and are not willing to work in harmony with gospel principles and doctrines. How can these expect the loyal and faithful to follow them as leaders and work in harmony with them? As in I Pet. 1:13-16; I Cor. 11:1-16; Matt. 28:20, our present day leaders are not willing to be governed by what Christ and the apostles taught. "Presumptuous are they, self-willed," assuming to be wiser than the fathers of the past, and that the apostles and Christ did not mean what they said, or that leaders would be raised up in these last days who would be more capable as teachers and leaders.

Because of this we have elders, pastors, superintendents, teachers and leaders in our church and Sunday schools who have no regard for the prayer veil, and nonconformity in dress. Many of them bedecked with jewelry, wearing gold wrist watches, tie pins, necklaces, beads, ear bobs, bobbed hair and various forms of costly array and the fashions generally, teaching our children whon they themselves need to be taught "the way of the Lord more perfectly." And on these matters many of our preachers are silent, being hirelings, fearing they may hurt the feelings of some who contribute to their salary. Our church once had a "form of godliness" or an "order" that distinguished us as a "peculiar people zealous of good works," but our college bred or machine-made preachers, instead of the spiritually called, and a few of our elders with some of the laity, have "denied the power thereof," (II Tim. 3:5) which is causing the laity to lose sight of the truth, as many rely on their leaders instead of reading the Bible and following its teaching; and so are turning away from the truth and admonition of the church, and robbing God in ordinances, (Mal. 3:13-16) and following popular Christianity, by which much of the gospel is ignored and our identity as a church is being lost to the world.

Some have even gone so far as to give over their pulpits on the Lord's day to political lectures to use the hour, these being "dead to the law (Rom. 4:6, I Pet. 2:11, Ezek 44:7). And for this very reason the church as a body is "becoming sick and weakly" trying to feed of or on the teachings of the spiritually dead.

I have heard several of our preachers say they are not preaching for the Church of the Brethren but for the big church or the church universal. God pity them! They haven't love enough for their own church to stand up for it, denying the world with its folly and fashions, fearing they would not be popular in this new day of modern thought.

Let us start at the top and clear up the springs from the head of the stream and the stream will clear up of itself, and we will turn once more to our former prestige and power and influence in the world. To do this it will take some pretty severe pruning to rid the church of the dead vines that have let the mistletoe of Modernism and worldliness grow on them until they are robbed of the life that rightly belongs to them

—R. A-Box 162,
Fresno, Calif.

## "THE WHITE COLLAR JOB."

A. W. Zeigler

I read an article some time ago, that fit so well for which it was intended. I thought it fit equally as well to the Christian or the Spiritual side of life. The more I meditated on the spiritual side, the better I thought it fit. It was something like this: It has appeared by some observers that there is such a concerted rush of young people for what are called, "The White Collar Jobs", that it is becoming difficult to induce young men to take up trades, as there seemed to be a feeling that work, which involves the soiling of the hands or clothing was of a lower type than that carried on in lighted offices or over shining desks. The cause of the above rush was by an oversight or a mistake of the young people, and also many older ones. When the manufacturing industry was in its infancy, the man at his trade, whatever line it was, started out with a small shop, and a small equipment. Faithfully and earnestly kept hammering away, and building up his trade until it had increased so favorably that he had to hire men to attend to the labor part of the business. The proprietor had all he could

do to take care of the office part of the work. Those were men of business, that made a success in life, for they were well equipped in every detail of the labor end of the enterprise, which also put them in a position to be well equipped in the leadership and business part of the industry. If they would have fitted themselves only for the White Collar Job through some institution of learning, so as to fill the office duties, they would likely have failed, as many have failed in the White Collar Job, not knowing anything about the mechanical part of the concern. In such procedure, what else could they expect, but fail, not bieng acquainted with all the details of the principal part of the work. Just so in the Spiritual side of life.

The church, when in its infancy started out earnestly and faithfully, studying the word of God, and living it. As they lived it and practiced what they preached, they built up congregation after congregation, spreading the good work, and holding to the discipline of the gospel of Christ and its teaching. But, as soon as they began to cater after worldly knowledge they began to rush for the White Collar Jobs. Right now they are just like the man is, in the financial part that was after the White Collar Job. He found out after going to the wall, he did not even have the smallest end of the business learned and had commenced at the wrong end of the business, and they think they have learned to tell the way of life to others, but have never lived it.

The only way to equip yourself to tell the story to others is to live it in every detail. When we start at this end of the spiritual life, we will not be looking for the White Collar Jobs. We have entirely to many of those fellows to support, that are so much better equipped to tell at least a part of the gospel, than they are to live it. This is one of the things that rob the worthy needy. I do not want to be understood, that men can or should live on the wind. I believe the worthy should be well supported, but I also believe that if living on the wind would bring them to where they would be willing to preach the whole gospel, then at least try to live it, it would be a God's blessing for such to have to live on the wind until they are willing to accept the will of God. May God help us all to live his will, for there is no better way to tell it. I am so thankful for the Bible Monitor, and for all those good con-

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tributions that are contained in it. May God bless the Monitor people as long as they hold to all his truth.

—1018 Wellington St.,
Waterloo, Iowa.

## TRUTH.
## WHAT IS TRUTH?
## WHAT TRUTH DOES.

By Chas. M. Yearout

"What is Truth?"

"The Lord is the God of Truth." He is the fountain source, from whence truth eminates. All God's works were wrought in truth. He is the Father of truth. Falsehood is directly opposite to God's nature and character. Untruth is of the devil: for he is a liar, and the father of lies. To give heed to the words and counsel of the devil, is to ignore God, and set aside his words and counsel. These two are diametrically opposed the one to the other, in nature, disposition and character. The devil, however, is limited in power; he has no power over man, only what man gives him. To give credence to his falsehoods, and yield to his seductive teachings, is to be brought under his influence and power: for the apostle says: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or ob obedience unto righteousness." (Rom. 6:16; Josh. 24:15.) We cannot obey God, and at the same time give heed to the devil. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) Christ Jesus our Lord, came from God the Father, hence is of the truth. He says of himself: "I am the way, and the **truth**, and the life." (John 14:6.)

To deny the Deity of Christ, is to deny the truth of God, and be guilty of setting aside God's plan of saving the people through Christ. The Holy Spirit, who was sent to this earth by the Father, to take up and superintend the plan of human salvation where Christ laid it down, is of the truth. Jesus says: "Howbeit when he, the Spirit of truth is come, he will guide you int **all truth.**"

(John 16:13.)

The Holy Spirit's office is, "to guide the Christian into all truth," and "convict the world of sin, and of righteousness, and of judgment." How about those who do not obey all the truth? is the Spirit of truth leading them to disobey part of the truth? Nay, verily, that is the devil's work. The Holy Spirit leads into **all truth**, and the devil leads away from the truth. This fact is demonstrated in the history of the Bible.

"Thy righteousness is an everlasting righteousness, and thy law is the truth." (Psa. 119:142.) The psalmist says in another place: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true —Heb. truth,—and righteous altogether. . . . Moreover by them is thy servant warned; and in keeping of them there is great reward." (Psa. 19:7-11.) Behold, the wonderful and far reaching results that follow the observance of God's holy law. Much stress is being laid on the observance of the laws of the land, and especially is this true of the prohibition law. The secular, as well as the religious papers are full of it; but many of them say but little, if anything about the observance of God's laws. Me thinks the blessed Christ would say: "This you ought to do, and not leave the other undone." The trend seems to be, even by religious papers, to ignore much of the divine law. But remember, God will execute his law, and the penalty will be meted out at the judgment, men's reasoning and teaching to the contrary nevertheless.

"Thou are near, O Lord, and all thy commandments are truth." (Psa. 119:151.) Both the Old and New Testaments abound in commandments of God, and our Lord and Savior Jesus Christ, and all of them are truth. God had a wise purpose in giving them. They are a test of man's love and reverence for God. "If ye love me, keep my commandments," says Jesus. Those living under the Old Testament, found out that God's commands were truth. When they violated or disobeyed them, death was the penalty, and it invariably followed the transgression or disobedience, and those living under the New Testament will find out,—if not before,—at the judgment, that every command in it is the truth, and all those who have ignored or disobeyed

them, will be punished with everlasting destruction from the presence of the Lord, and the glory of his power. (II Thes. 1:7-9.) Jesus says: "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love." (John 15:10.) Kind reader, can we abide in Christ's love and ignore or refuse to do his commandments? Are you willing to risk your eternal salvation on disobdience to the requirements of the blessed Lord and Master? "This is the love of God, that ye keep his commandments." Jesus says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). If Christ is our Lord and Master, it is his perogative to command, and our bounden duty to obey, as his servants.

**The Word of God is truth.** "Sanctify them through thy truth: thy word is truth." (John 17:17) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) Thus it is made plain that there are no non-essentials in the word and counsel of God, but all is essential to the man and woman of God, that want to be perfect in Christ Jesus: thoroughly furnished for the service of God. It requires all the truth, to meet God's purpose and plan of saving the people through Christ. This ignoring and disobeying the commands and teachings of the New Testament is of the devil. Men argue that this or that command is non-essential, and it was not intended for us to observe or do them. Why not? Was God joking when he gave them?

God is no respecter of persons. "But in every nation he that feareth him, and worketh righteousness, is accepted with him." Righteousness consists of doing right. Can a person do right and ignore and disobey God's word of truth?

Hear this: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Rom. 2:8, 9.) It is right to honor and obey God, and it is evil to ignore and disobey him.

The history of the church at Galatia should appeal to those who are departing from the observance of the truth in many places. The church at Galatia started out in the service of God alright, and did run well for a while, but innovations crept into the church;

fleshly lusts overthrew humility, and they ceased to obey the truth. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth." "Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you." (Gal. 3:1; 5:7, 8.) The influence that led them to disobey the truth was not from God; but of the evil one. The Holy Spirit leads the followers of Christ into (not away from) all truth: so the departures from the truth in the church is the result of satan's leading.

(To Be Continued.)

—Moscow, Idaho.

## WHAT IS WRONG WITH OUR CHURCH?

D. F. Lepley

Have I SAID it right? Is it possible that anything could be WRONG with our church? Is it possible that anything COULD be wrong with the old "Dunkard Church?"

These and many other questions have been fastening themselves into my mind during the past year or more through a careful reading of our authorized church publication, the "Gospel Messenger," and especially on account of it's editorial pages during the past year.

It will be hard for any interested, thinking person to carefully follow these pages from week to week without a strong conviction that there MUST be something WRONG in our church—either with it's people, it's leaders, or both.

But the perplexing question is WHAT and WHERE is it.

Under the title, "what the year did to us" on the front page of the December 29th, 1923, Messenger, our attention is called to the PRESUMPTION that twenty years ago our church was organized for "discipline" rather than for "church extension." And this is followed by numerous statements that could easily be interpreted to mean, that for the church "to keep herself pure as her CHIEF ambition" was far to low an ideal. And that the "outlook" of the church, then, was far to narrow and self-centered.

And yet, I believe that the facts can be demonstrated that prior and up to twenty years ago, was the period of our most substantial, numerical, and spiritual growth. And the period that gave BIRTH to practically all of our home and foreign missionary projects, including also our educational activities.

Our church membership twenty years ago was, in round numbers, about 100,000 and our REAL membership is but

a very little more today.

Practically all of our church schools were promoted and established prior to that date and we have but a very few more live and active congregations and churches now than we had then. Although it is true that we have a larger concentration of our members in some sections, and more fine, costly and "modern" church houses, and more dead and dying congregations now than we had then.

The INFERENCE in the article referred to is, that the church since then has shifted her EMPHASIS from "discipline" and "purity" to "church extension." And it surely looks as if the emphasis HAS been changed, but whether it was changed by the church or her leaders is a question that is interesting her people.

This FACT, that it has BEEN changed, is most evident on all sides, and is the MOTHER of this oft repeated question, "what is WRONG with our church?"

And this makes me wonder how a real close scrutiny of the entire membership of today, would make it compare with that of twenty and more years ago.

I saw an account just recently, in one of our daily papers, of an institution in the State of Ohio, devoted to the care and training of wayward and incorrigible girls, where a band of "social up-lifters," from some church, got busy and restrained the management from maintaining the system of DISCIPLINE which they had found by experience to be necessary for the physical, moral and spiritual well being of their inmates, or "patients."

And this is the sequel of the "uplifters" system after about a year's trial—a general rebellion and riot, on the part of the inmates against the institution, which had to be put down with an iron hand, the discharge of the "uplifters" by the state, and the re-establishment of the former system of "discipline" for disobedience.

This is simply a repetition of the old age story, as old as man's existence, and again proves the fact that human nature has not changed since the disobedience and fall of Adam and Eve.

Are we, in this present day, wiser than God?

Why did He STRESS obedience so strong? And why did He provide DISCIPLINE for every case of disobdience throughout the whole history of man.

Why is the inspired record filled from it's beginning to end with warnings of punishment and discipline for disobedience? And with promises

and assurances of abundant Blessings for "Heart Purity."

Has God changed his attitude towards sin in these latter days, or do we understand human nature and such things better today than God does?

Is SIN less heinous in God's sight today than it used to be? Someone please answer this.

Does it not seem today that the child knows more than his father, and tells him what to do? That the "vessel" commands the "potter" that made it?

In the light of these facts and inferences, was our church wrong in her IDEALS of twenty years ago, or is she wrong today?

"Church discipline?" What does it mean today, anyway?

The onlooker out in the world says "there is no such a thing anymore."

"Heart purity" in the church? The man of the world, the observer out on the street says "it has gotten lost and I don't know where to look for it."

Organizations, activities, and "doings" in the church? Oh! yes, they are BUSY—busy as the little imps of satan, and engaged in about the same kind of work, trying to make themselves and other people, who do not think for themselves, BELIEVE that they are serving God, when they are not.

These are a FEW of the viewpoints and suggestion of the man out in the world, the poor sinners for whom Christ died, and established the church to save.

These are the eyes through which these poor sinners see our church today.

Yes, a MANY a poor old hardened sinner, whom Christ died to save, whose hearts I am trying and have tried to reach, says—"Yes, you seem to try to do what is right, but your church is not any more what the good old "Dunkard" church used to be. It is just like all other churches anymore, full of worldly people and hypocrites.

"What is WRONG, what AILS our church."

The Messenger article above referred to, says that our "church machinery" our organizations, our activities, etc., must "function" to promote "more holy spirit power" in our church. Have we not put the cart in front of the horse?

I believe that we must all admit that our church HAS LOST the "holy spirit power" that she once had.

And I believe we must admit too, that it is due largely to the fact that we have substituted "MAN POWER" in our church in he place of "GOD POWER."

That, we have been following man's leadership instead of God's leadership like the children of Israel, who wanted a King, that we have consented to be led by man rather than to be "led by the spirit," according to the way that he has so clearly pointed out to us in His "guide book." And we refuse to understand His language.

In other words we are trying to MAKE the holy spirit "function" OUR WAY, through our "MACHINERY," according to our OWN NOTIONS, because HIS way does not SUIT our notions and ideas today, and we are hindering Him from functioning HIS WAY. Is it any wonder that we have LOST His power?

What is wrong with our church TODAY?

The holy spirit wants and insists on HEART PURITY and church purity on the part of God's children, because, "Blessed are the pure in heart for they shall see God," and because, "As a man thinketh in his heart, so is he." He insists that the christian life must be clean and that he must have a clean heart to live in ("to abide") and we refuse to drive out these long cherished secret sins that no one knows about but us and God. We refuse to have our hearts cleansed of our worldliness, pride, envy, jealousies and our formications with idolitry and skepticism.

We refuse to "clean house" so that the holy spirit can "abide" in these hearts of ours to give us spiritual life, and power, and what affects the individual, affects the church.

What is WRONG with our church?

The holy spirit wants OBEDIENCE to God's revealed will on the part of His children. Not through FEAR of discipline, but because of LOVE for God and his ways and the fear of His displeasure.

But yet He wants and INSISTS on obdience, even if it MUST come by discipline.

That has always been God's WAY of bringing sinners back home. It is the way that our fathers and mothers, in the past, kept their erring but loved ones on the only way that leads upward. THAT was the way that the PRODIGAL came and it must be OUR way, unless we let the holy spirit guide us and give us power over sin within.

But one of our BIG troubles today is that we want to make the holy spirit "function" by means of our man made "machinery" and it's manifold activities and the

holy spirit will not work that way and so we have LOST our POWER in the world. What is WRONG with our church?

During the past twenty years we have gotten tired of serving God in the plain old fashioned way, by permitting the Holy Spirit to work his own will, his own way, within us, to lead us along right paths.

We have gotten TIRED of HIS RESTRAINING power in our lives and of his rebukes and discipline, whenevr He found us wandering out into the paths of sin.

We have invented unto ourselves almost innumerable organizations and activities through which we undertake to serve God and make the Holy Spirit "function" in accordance with our own ideas.

And then, in assembling all of these inventions into a working unit, we have designed a huge and ponderous MACHINE, which in magnitude is out of all PROPORTION to our AVAILABLE "man power," and which consumes practically all of the energy that our church can COMMAND, to keep it going. And about all it does anymore is to make a discordant noise. It is DRAGGING heavily, like "Pharao's chariot in the red sea." The ENGINE ("Holy Ghost") power, is practically exhausted and the "driver" is now appealing to MAN ("money") power to keep it going.

The Driver is AFRAID to resort to any correctiv measures whatsoever with even a "slacker," for fear that he will quit pulling altogether. And anything in the way of correction, rebuke, or discipline for the big, "strong worker", who "pulls a good share of the load," is entirely out of the question, no matter how grossly he disobeys the rules and regulations which were established for the safety of the machine, for fear that he will quit the job, and direct his energy (noise, display, "doings," money) elsewhere, and leave the machine hopelessly "mired" and stranded, a wreck.

And the RESULT is that our "leadership," of the church, ("the driver" of our "machine") is throwing the "bars" down and the "gates" wide open, removing every restraint and all discipline from everybody, granting them all their OWN WAY like the "uplifters" did, in order to get and maintain sufficient "man and money power" to keep this ponderous old machine moving, and that is why the "machine" is "dragging heavily" and the "Spirit Power" well nigh exhausted.

Is it any WONDER that our

church has lost her "Holy Spirit power" and that our only EXCUSE, for the existence and maintainance of ours, as a separate church organization, has well nigh lost it's meaning?

Oh what tragedies, yet sometimes blessings are born of the failures of the misdirected ambitions of men!

Oh the woeful waste of God given energy, on manmade machinery! Energy that was given for better purposes, to accomplish more useful results.

What IS wrong with our church?

Perhaps the BIGGEST thing that is wrong with our church, is our "monkey nature," our desire to IMITATE, our exalted AMBITION to be LIKE OTHER people, to be as BIG, to have as many standard colleges, as many professors, D. D's, L. L. D's, A. M's, etc., as many of our young people in our schools, as many places in our church for them to work in when they get through school, as many salaried pastors and preachers, as many departments, activities and boards, with salaried heads, and as much money to keep all of these things going, as ANY of the other "BIG CHURCHES." And the REST (the "common folks" in the church, the burden bearers) just CANNOT and WILL not go along with that sort of a program.

When we AGAIN come BACK, as obedient children, (like the Prodigal) even as close to God as we were twenty and more years ago, and let HIM lead us His way, by His Holy Spirit, and let the sea of Oblivion bury our old stranded "machine," I am SURE that He will give us the RIGHT "OUTLOOK", as BROAD as he wants it to be. And that He will give us the Power to perform the work HE GIVES us. May we grant God the privilege to work HIS WILL in us, so that He can give us POWER.

—Connellsville, Pa.

(This article is rather lengthy, but it would lose much of its force and power if given in two parts so we print it altogether.—Ed.)

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For two hundred years of our history the title Dunker, or Dunkard Brethren embodied or signified the characteristics for which our people stood. We wonder if it would not be a good title for the "Monitor" family. We could put it this way, we are Dunkard Brethren, but hold our membership in the Church of the Brethren.

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If you find a blue "X" on the first page it means your time has expired. We don't want to lose your company in the family. Send renewal at once.

## WHAT THEY SAY

We are glad to learn there are some still who will stand for the whole gospel. May the Lord bless and strengthen you, and may the Holy Spirit guide you in the work. God bless you dear Brother Kesler in your undertaking.

* * *

May the Lord richly bless you for the good you are doing. Only the great judgment can reveal the great amount of good that has been done.

* * *

We appreciate the good things we read in the "Monitor", and glad we belong to the Monitor family.

* * *

I like to read your paper. It is like the Gospel Messenger used to be. May God bless you in your work.

* * *

I enjoy reading the "Monitor" very much. May the good Lord help you brethren to stem this tide of **worldliness** which is sweeping many of our beloved brethren and sisters along with it.

* * *

I wish to encourage you in your work. I think the "Monitor" is a splendid paper.

* * *

We surely like the "Monitor." Keep it up. The right will surely win.

I desire to express my appreciation of the "Monitor." It gets better with each issue. It is just what is needed in the church today.

* * *

I wouldn't want to be without the "Monitor," as I get so much good spiritual food from it.

* * *

I like the "Monitor" very well. I am glad you started it. **We must come back to the gospel sooner or later.**

* * *

May God bless the "Monitor" in its mission of love and loyalty.

* * *

It surely is doing a wonderful work, and I pray that God may bless and prosper those back of it.

---

In view of the uncertainty of life and passing events, we feel we are nearing the time when a proper safeguard should be thrown around the "Monitor" and its undertaking. The responsibility is getting too great for a few to carry. It is thought a Company should be formed to finance the paper and shape its policy, and be responsible for its circulation and the matter it contains. If you favor the plan let us hear from you stating how many shares Fifty Dollars each you will take to start the work.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

Daily Readings.
APRIL.

1. Tue.—I Chron. 24-26
2. Wed.—I Chron. 27-29
3. Thu.—II Chron. 1-3
4. Fri.—II Chron. 4-6
5. Sat.—II Chron. 7-9
6. Sun.—I Ki. 12; Psa. 133
7. Mon.—I Ki. 13
8. Tue.—I Ki. 14
9. Wed.—I Ki. 15
10. Thu.—I Ki. 16
11. Fri.—I Ki. 17, 18
12. Sat.—I Ki. 19
13. Sun.—I Ki. 18:20-24, 36-39; Psa. 15.
14. Mon.—I Ki. 20-21
15. Tue.—I Ki. 22
16. Wed.—II Ki. 1, 2
17. Thu.—II Ki. 3
18. Fri.—II Ki. 4
19. Sat.—I IKi. 5
20. Sun.—II Ki. 6; Psa. 34:1-8
21. Mon.—II Ki. 7, 8
22. Tue.—II Ki. 9
23. Wed.—II Ki. 10, 11
24. Thu.—II Ki. 12, 13
25. Fri.—II Ki. 14, 15
26. Sat.—II Ki. 16, 17
27. Sun.—Amos 6:1-6; Hos. 6:1-6; Isa. 55:6-13.
28. Mon.—II Ki. 18, 19
29. Tue.—II Ki. 20, 21
30. Wed.—II Ki. 22, 23.

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**Home** ought to be the brightest spot on earth, and the **Family Altar** the most sacred place in the home. And so sacred a place ought to be sacredly guarded. In this day of unsurpassed pressure on time and strength there is no small danger that the father will forget that he is a "priest in his own home," and that very much of the future of the family is wrapped up in those solemn, quiet moments during which the household bows before God in worship.

If other things are allowed to encroach upon the time devoted to the family "Morning Watch," and its observance be departed from, we may count on weakening every department of our complex life. In all things Jesus must have the pre-eminence, and to give him the first place in our time when the day breaks upon us is to make an investment that will enrich the entire circle of our loved ones.

"Them that honor me I will honor," is our Lord's word. And he will be true to his word.—Selected.

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God leads his people often in strange ways, but in the end they are the best ways.

# BIBLE MONITOR

VOL. II. April 1, 1924. NO. 7.

"For the Faith Once for All Delivered to the Saints"

If a blue X occurs on this page it means your time has expired and renewal is in order. We greatly appreciate your membership in the "Monitor" family, which continues to increase as the days go by. Then, too, your neighbor might be glad to know there is such a paper as the "Monitor." Tell him.

## OUR NEXT MEETING.

We are now ready to receive invitations to extend hospitality to those who may wish to meet with us to consider the future course of the "Monitor" and its sympathizers. If you feel to open your church and to care for those who attend just drop us a card telling us.

We already have an unsolicited offer at Uniontown, Pa., where the meeting will be held unless some more convenient or suitable place is offered.

Let us hear from you not later than April 25, so we can announce time and place in May 1 issue of the "Monitor".

The time, to be determined later, will be just before or just after the Hershey Conference and will be announced as soon as the place is decided on.

Get busy and let us hear from you if you wish to entertain the meeting.

We have no way of knowing how many will attend but a large crowd is not necessary.

## THAT DEFICIT.

We are now informed we had to close the fiscal year with approximately $17,000.00 to our discredit. That is too bad, surely, but it is not so bad as the conditions that have brought it about.

This deficit means, if we interpret aright, a retrenchment in our church activities in certain lines of work. But why the shortage? "Is there not a cause?" Most assuredly, and when we remember the exultancy that thrilled us at the Sedalia Conference over our grand showing in our large contribution, the largest ever up to that date, for the promotion of our various church activities, we wonder why this sudden shortage. Not much to be wondered at after all when we stop to think.

The loyal part of the church who have all these years been carrying a very large share of the privelege of contributing to the various calls for money to run the various church activities, are beginning to take notice. They see the church rap-

idly drifting worldward under our present leaders and the workers sent out by them and that our principles are being flagrantly ignored. This does not appeal very strongly to them and they hesitate to contribute to the support of institutions, men, and influences that are destroying our long established principles and practices and introducing customs and practices that are entirely foreign to our former policy as a church and the result is, this loyal part of the church is not so liberal in giving as formerly.

On the other hand the more worldly inclined, the class that have little or no regard for our principles and customs, and as a rule the more wealthy, have and are carrying financial burdens that are out of harmony with our former position and customs and hence have not so much to contribute to regular church work or to the mission cause.

For instance, a number of our churches have, contrary to our former custom, hirelings to preach for them .Then, too, a great many church houses good for years to come with perhaps a little needed repairing, have been rased and costly and more pretentious structures have taken their places, which calls for a large outlay of money and, so, little is left for missions and other church work. Besides, many new church edifices have been erected calling for thousands of dollars, much of which is often carried as a debt that must be paid.

To illustrate, we are told of a congregation with a small per cent of its members freeholders, calling for a $50,000 or $60,000 church house to which the General Mission Board has given "encouragement." The district in which this congregation is located is called upon to build this costly church house, none of its churches being strong numerically or financially.

Added to this the congregation has hired and obligated itself to pay $200 a month to a man for its pastor. This man has been on the pay roll of the General Mission Board for over a quarter of a century, from which it would seem the more lucrative salary as pastor has largely abated zeal for missions at a support(?).

With these conditions existing, is it any wonder there is a deficit in the mission treasury?

To all this must be added the cost of various other things, such as that costly piano, which is an accompaniment of the pastor, vacation Bible schools conducted in many in-

stances by persons who are not loyal representatives of the church, but must be paid all the same, and the influence often to say the least is questionable, if not positively harmful.

All this being true, we may look for further shortages in our financial "balance sheet" as the years go by.

Cut out these objectionable, costly, and expensive things and the mission treasury will again swell to former proportions and the wheels of church extension will turn at an unprecedented speed, peace will be restored, confidence regained, union prevail, and our former prestige and influence re-established.

God grant it may speedily and surely be done!

## THE CHURCH NOT PERFECT.

We sometimes speak and write of past days as if they were the best ones. In some respects they were; but in other respects they were not nearly as good as the present. And this because of the inventions and discoveries which have given the present generation advantages over any preceding. It has become possible for man to travel more and see more and learn more in a few short years than one of the patriarchs could have traveled and learned and seen in hundreds of years.

Once in a while we hear someone speak of the church as if all the good things, all the consecration and faith and devotion belonged to the past. But the church, being composed of fallible men, ever has been and ever will be imperfect. There have been times when it was much better than at other times, as soon after Pentecost when "the multitude of them that believed were of one heart and of one soul." But it was not so very long until the covetousness of Ananias and Sapphira was revealed. And it is very doubtful whether there has been another time from that day till this when the same words could have been used in describing the church as a while.

We like to think, and we do think and believe, that the eight who came together to organize our church were of one heart and one soul. All their desire was to obey all the commandments of God. But in a few short years after that we read of divisions among them: they did not all believe the same thing. There has been no other time in our history when the church was as pure and as true as it was at the beginning. This is no doubt true of every denomination in existence. At first they were usually eager

to do all of God's will; but as the years passed they gave up more and more of God's will and did the will of man instead. Man tends to lose his implicit faith in the Lord as he increases in wisdom; and this because he little by little lets go of the things of God instead of cleaving to them as his life.

We ought not to stand still after we come out as followers of Christ: we must grow in grace and in knowledge of the truth. Paul recognized this in his work. Some were still babes in Christ when they should have been men. We cannot at first understand all that we should of the things of God. We must study, must draw closer to God, must daily ask him to lead us into all the truth. The church has made mistakes in the past; it has failed to grasp the meaning of some parts of the Word: but it was a mistake of the head and not of the heart. The effort was to draw closer to the Master in faith and practice. There was no turning away from the commandments and setting up in their stead the doctrines of men. The church was not yet proud that it knew so much, did not think that it had need of nothing, did not claim to be perfect, but sought to go on toward perfection.

And if our church in the past was not perfect, what shall we say of her at the present time? Is she drawing closer to the Lord? Does she strive more earnestly to observe the all things commanded by Christ and later by the apostles as moved by the Holy Spirit? It seems to us that she is getting farther away from the things which she should hold fast. Men who used to stand firm for the whole Word of God now express doubts about parts of it. And yet they claim to have the same faith that they did. They are like Saul who said he had "obeyed the voice of the Lord" when he had not, and was rejected for disobedience while protesting that he was obedient. God does not change as man does; and if he rejected a chosen king long ago for failure to obey, can we expect him to do otherwise in these days? We think not.

The people then followed the king; and now they follow the leaders. The responsibility rests very largely upon the leaders, and if they go wrong they must answer for the harm. So many do not read what God has said, but take the word of their ministers for it. If the ministers speafl as did Christ, taking nothing from and adding nothing to the Word, then those who follow them are safe; but not otherwise. When

a minister begins to speculate as to whether God meant what he said, then that minister is no longer a safe leader, is no longer fit to stand in the pulpit and pretend to preach Christ to a dying world; for a preacher who has ceased to be true is like salt which has lost its savor and is fit only to be cast out. Would that believers would compare what their preacher says with what the Lord has said. If they did so and were faithful to God, many preachers who are very popular now would be out of a job and would have to go to work.

The church is not perfect, and probably never will be perfect until Christ comes and separates the bad from the good. But the church ought to be better than it is, ought to be more careful to obey all the commandments, ought to remove whatever is false and misleading. Instead of becoming more tolerant of sin she ought to be more zealous to keep the body pure and undefiled. We must remember that the church is the bride of Christ, and that he knows all about her. If she is not faithful he will reject her, just as the messages to the churches rejected nearly all of them. The church is far from being what she should be; and the reason is that the members will not do what they know they ought to do: they cry "Lord, Lord," and at the same time refuse to do the things which the Lord has said they must do in order to be saved.

What is to be the end? That depends on what the church does. If she repent of her wrongdoing, if she will cease to do evil and learn to do well, if she will turn away from all false leading, then there is nothing for her to fear now or ever; for nothing can harm her. But if she will not repent and turn away from evil, she must not expect to be blessed and kept by the hand of the Lord. The church is what the members make her: she cannot be good and true if the members are false and untrue. The only way is for us to follow more closely in the steps of Christ. As we increase in obedience and holiness the body increases in these things. Jesus is our only Master; he is the only person having authority to tell us what to do to be saved: he has laid down the conditions on which we may gain life everlasting; there are no others on which any dependence can be placed.

May the Lord help us individually and collectively to be true to his teaching so long as life lasts; and then we know that he will give us a happy

entrance into that other and better world. Though the church is not perfect, we can help to make it better than it is. And if we do not work to this end, we shall be disappointed in the final day.

## LEADERSHIP—II.

K. D. Henry.

In the first article on Leadership the subject has been presented somewhat abstractedly. It has been pointed out that psychologically it is scarcely possible for a person to assume leadership before the mind has become matured, however well the individual may think himself qualified for the extremely difficult, important, and vital position of leadership; and isn't it a fact, from the standpoint of God's word, that if the individual feels himself strong enough to assume leadership, he really isn't qualified spiritually as he should be. (2 Cor. 12:10) "Therefore I take pleasure in infirmaties, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong", v. 11 "for in nothing am I behind the chiefest apostles, though I be nothing". First part of 15th "and I will very gladly spend and be spent."

If Paul, that highly educated man, thought himself weak when he relied upon his educational training, how much more should most of us, also, consider ourselves weak when we depend upon our own ability.

However, neither do I consider a person qualified who simply waits for God to fill his mouth with words of utterance. We sometimes hear ministers declare that they haven't given much thought on what they are to speak but expect God to do all. Their sermons generally show the lack of thought, of prayerful meditation. (2 Tim. 2:15) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Someone has said the proper study of mankind, is man. The proper study of God's word, is God's word, not, perchance, some person's interpretation who is not thoroughly in accord with God's word.

I think I have made my position clear. It does not necessarily require a college education, but does require good common sense. It does not require an exhaustive research in archaeology—digging up of old Egyptian tombs, unearthing of ancient manuscripts to substantiate the Bible, but

does require a boundless knowledge of God's word,—not a theological course on God's word.

I do not, for a moment, belittle the necessity of preparing for the duties and burdens which always fall on the shoulders of some one. Certainly that young person, who has forethought enough to prepare himself for great usefulness in God's kingdom, is a wise person, and the chances are that sometime, somehow, somewhere, he will become a very useful person to God, to the church.

On the other hand that person, who imagines he has the requisites for leadership in the teen age and thinks his imagined ability should be recognized by thousands has a very fallacious conception of the requisite qualifications of a leader.

From the way in which some of the young people speak and write one almost concludes that this is the young people's age. The age in which young people must do the leading, if the leading is to be done right, an age in which older persons can hardly hope to lead, an age in which there is such tremendous progress in every line of human endeavor that older persons cannot cope with the onward sweep of progress, an age in which people are no longer satisfied with "the old time religion", an age in which the whole superstructure of our religion should be recast, rebuilt to suit changed conditions, an age in which even the Bible itself should be rewritten, or at least interpreted differently.

For, they tell us, the World War has so thoroughly changed everything that pre-war conditions have been entirely swept away; religion, education, business methods, moral attitude of governments and of individuals, — all have been changed and "bettered" in the "refining" carnage of the World War; and that, therefore, the "visionless" leaders of a few years ago can no longer lead God's people.

Would to God, that everything that was not right would have been changed, but let's consider. Italy recently spent one hundred thirty-five million dollars to enlarge her air fleet, England is making desperate efforts to come up to or surpass France's air craft program. The United States has the only supply of non-inflammable gas for airships and is carefully enlarging and conserving that supply in case of "need", stations of deposit for fuel oil to be used in battleships are being built on the

islands of the Pacific, we have recently perfected the largest, most powerful gun in existence, a certain officer recently told his subordinate officers to train hard, for, said he, we will be plunged into another World War before many years. Men's hearts have not been changed.

The sun still rises in the East and sets in the West. The sun still continues to give light by day and the moon by night. We still have summer and winter. The laws of nature have not been changed.

The common school studies still continue to be the foundation of all knowledge. Two and two still continue to be four. The great underlying principles of science remain unchanged.

It is true men seem to be dissatisfied with what the world calls religion, and many try to invent new religions—they had even tried in Paul's day, only to fail. I tell you, on the authority of great religious writers, people are becoming dissatisfied with what the world calls religion and are "hungering and thirsting" for true religion. Many, of course, are not willing to pay the price.

God's word has **not** changed. "He is the same yesterday, today and forever." A thousand years in his sight are as a day and a day as a thousand years. His judgment is sound, his wisdom profound, and from the plan, which had its inception in heaven, its culmination on the cross, there is no deviation. (Matt. 5:18) "For verily I say unto you, till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled."

It had been my aim to have but two parts to this article but it has become so interesting that I have not been able o conclude in this part. The concluding article will be Leaders, Then and Now.

—Route 2, Thomasville, Pa.

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* **WHAT THEY SAYS** *

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Brethren, I think it was God himself who started the paper, and one by one we are getting it into our homes.

* * *

The "Monitor" is still growing. It is the next best reading to the Bible. God bless the work.

* * *

I shall always be a subscriber and do not wish to miss any numbers. Don't strike me off your list at any time.

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God will save all who trust in him. Not one will be lost.

**"Come Out From Among Them, and be Ye Separate, Saith the Lord, and touch Not the Unclean Thing; and I Will Receive You; and Will Be a Father Unto Yoyu." (2 Cor. 6:17-18.**

Andrew Bowser.

Walk according to God's direction, and you will always be sure of God's protection. Do all that God commands; avoid all that he forbids; and fear not what man can do. Sin is so very infectious, that to mix with sinners is dangerous; (Eccl. 9:18) and, therefore, if you would not be infected by them, "Come out from among them"; avoid their company as you would the plague; have no communion with them, but keep at a distance from them; (Isa. 52:11) Never make sinners, who delight in their sins your companions; for you will be more likely to become polluted by them, than they will to be benefitted by you; therefore, "be ye separate." (Prov. 13: 20, 21) Christ loved sinners, but he was separate from them; he neither did as they did, nor said as they said. Sin is such a filthy thing that none can have anything to do with it without being defiled. "Touch not the unclean thing", under any consideration whatever. Satan knows how to paint and gild sin over in such a manner as to make it appear like virtue; but still it is unclean. Pride, he calls neatness; covetousness, frugality; drunkenness, good-fellowship; rioting, liberality; gambling, pastime; and wantonness, a trick of youth. "Touch not the unclean thing"; the gilding of pills does not alter the nature of them. Keep no company where Christ is not welcome. A Christian should not associate with those who would consider it an outrage on society to introduce the subject of religion; and whose conversation is such as becometh not the Gospel of Christ. (1 Cor. 15:33) If you would not be corrupted by them, "come out from among them"; lest you should become one of them. A man standing in the sun's rays soon gets his skin tanned, imperceptibly, was there no other reason, why we should separate ourselves from the ungodly, this should be sufficient. "Thus saith the Lord": (Jer. 7:23) "And I will receive you"; let who will cast you off, the Lord will take you up; (Ps. 27:10) "And I will be a father unto you." Yea, and a good father too, no matter who turns you out, if God takes you in. To keep your shoes clean, keep out of the mud.

—East Berlin, Pa.

BIBLE MONITOR

Poplar Bluff, Mo.—April 1, 1924.

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## THEY THAT ARE CHRISTS.

J. H. Beer.

To be spiritual, one must be spiritually minded. And without the Spirit of Christ, one cannot be a true child of his. Paul says, "if any man has not the spirit of Christ, he is none of his". To be "carnally minded is death, but to be spiritually minded is life and peace." (Gal. 5:24) **"They that are Christ's have crucified the flesh with the affections and lusts."** This scripture shows the need of the denial of self, the crucifixtion of the flesh, and the bearing of our cross. To live a Christian life is not only a privilege, but an obligation, since they that are Christ's **have** crucified the flesh, and its association with worldly amusements, as well as the vices of drinking, smoking, and drug using, and fornication, these are due to a lack of realizing the need of keeping the body in subjection and making "no provision for the flesh to fulfill the lusts thereof." This truth is almost forgotten today| If the Scriptures were properly taught along these principles, we would not have the disgrace of seeing the members of our churches indulging in the lust of the flesh which wars against the soul. (Gal. 5:25) "If we live in the spirit let us walk in the spirit." (Gal. 6:14) "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Rom. 8:7) "Because the carnal mind is enmity against God, for it is not subject to the law of God, **neither indeed can be.**" Verse 13 says, "If we live after the flesh we shall die." Apart from the crucified life there is no way of being a true follower of Christ.

Gal. 2:20 says, "I am crucified with Christ, nevertheless I live, yet not I but **Christ liveth in me:** and the life which I now live, I live by the faith of the Son of God, who loved me and gave himself for me."

"Straight is the gate and narrow is the way that leadeth unto life and few there be that find it. Dear Brother and Sister, may it be your pleasure to

live according to the teaching of the New Testament, the revealed will of Christ, praise the Lord for his living truth "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that beleiveth."

—Denton, Md.

## IS THE WORLD GROWING BETTER?

R. R. Shroyer

By the expression world, we do not mean the material world, but the human family. It is said God so loved the world that he gave his well beloved **Son.** That expression world means the human family of course.

The world certainly is growing better, in quick communication, in quick transportation, in agriculture, in philanthropics, but who will dare say the world is growing better in Holiness, in purity, and a greater anxiety to do the will of the Father in Heaven.

Adam started good. He was pronounced good by his creator. (Gen. 1:31) Did he stay good? How about his descendants?

Well, we know they grew worse, and God declared that all flesh had corrupted their way upon the earth, and God said behold I will destroy them with the earth. (Gen. 5:12-13). For two thousands years it's clear then that man didn't grow better, but worse. God didn't destroy them because they grew better just the opposite.

Noah ,a righteous man and his family saved. They repopulated the earth. They were good, did his descentdants stay good? How wonderfully God made known to those people his will! How he dealt with them, leading them, making a great nation of his people and yet the Jews, God's chosen people, rejected Christ. Yes, the best people living then did crucify the Lord .So it's clear the next two thousand years the human family didn't grow better. How about the tread since Christ's advent? Jesus taught, he lived among men, set the finest example, established his church, sent out his disciples to preach the Gospel after his ascension into heaven. The Holy Spirit was given to aid in the work assigned his disciples and a wonderful work started to make the world better. I am glad its possible for us all to grow better, but are the masses growing that way? Well, the fore knowledge of God, no one can question, and God has spoken in his word along this line. Let's see what he says.

The disciples were faithful. They preached the gospel, churches were established, in fact, the first century they were able to carry the gospel to the entire civilized world. They needed no boards to finance them or throw out inducements for them to go. The Holy Spirit prompted them and they just couldn't do otherwise than to go. Over in Asia Minor seven churches were established. They flourished for a time, started good, but finally lost out. The reader can read the cause in the book. They just drifted away from their teaching they received and are no more. A warning to us proves what will happen when we drift away from the teaching of the word.

We call Paul on the witness stand and ask him whether or not the world grows better. (And he spoke by inspiration.) This is his reply: "But know this, that in the last days, grevious times shall come, for men shall be lovers of self." (2 Tim. 3) That is men will work for self interest. How clear that is seen in these present days. Same verse he says, "Men will be lovers of money." **Money, MONEY** is sought. What a wonderful hold money has on people of today.

"Boastful, proud railers, disobedient to parents, unthankful, unholy, without natural effection, implacable, slanderers without self control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure, rather than lovers of God." All these conditions clearly seen today? Not a better condition, no, but worse. The doctrine that the world grows better is not taught in God's word. Over in verse 13, Paul says, "but evil men and impostors shall wax worse and worse, deceiving and being deceived." That's clear cut and ought to settle the question absolutely. But we inquire more of Paul. 2 Tim. 4:3, he says, "for the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." Such condition surely is not for the better. We see that worked out today. A worldly church will hire a worldly pastor. Such churches will seek a teacher after their own lust. That's a reason why the pastor business is not for the best. I feel no better lever can be put in the hands of the devil (by which he can do more mischief) than a worldly preacher serving a worldly church; he can make foul look clean, and error seem right.

1 Tim. 4, Paul says, "But the Spirit saith expressly that in the later times some shall fall away from the Faith."

Jesus raised this question: "When the Son of man cometh will he find Faith on earth?" The language implies real genuine faith will be about gone. Second Thess. 2nd chapter, Paul when speaking of Christ's return says, "it will not be except the falling away come first." Falling away from what? Why **the Faith.** Paul declared he kept the faith. "**The Faith** once delivered unto the Saint." See the definite article "the". One can especially see the falling away from the faith. Those conditions are on us. Of course not for the better. I heard a very prominent brother make the statement when the Inter World Church Movement was on the go, "If the amount of money was forwarded asked for, the world could be converted in two years." I just wonder where the book teaches the world ever will be converted.

Since 1914 more than ten thousand Protestant churches have closed up in the U. S. There are approximately 110 million population here. 63 million make no pretentions religiously. I wonder how about the nominal church members. Over 7 million young men never darken the door of a church. About 7 million children never seen in Sunday school.

What's the trouble. The church has compromised with the world and is losing out. There was a time when the world courted the church. It looks now as though the courting time is over and the marriage effected and they are now spending their honeymoon. A remnant will remain faithful. Will we be of that number.

—Greentown, Ohio.

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Never refuse God's calls for fear of inability to do his work. If any man willeth to do his will he shall know of the doctrine. But be sure it is God's call and not your own personal desires.

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God by wondrous salvation leads us to reverence his power and love who has done so much for us.

The more we grow in faith and good character, the larger and surer are God's promises to us.

God is still working his plans of redemption even though his enemies are strong and active.

It's a perilous thing to be hostile to a good man, for thereby we may become the enemy of God.

## ADVERTISING RELIGION.

M. Thelma Humphreys.

Let us ask ourselves the question. Does **Religion** pay? The Bible is full of its promises to pay. It cannot be estimated by heaven's weights, and measures. We receive everything on earth worth while for our faulty service. The most wonderful thing about the religion of **Jesus Christ** is that we can all have and make it pay. Yes **religion does pay** if we follow its highest law of self-denial. No servant of **God** has ever served him without receiving his "**reward.**" The religious person, generally speaking, is the **most faithful person**, the **best citizen**, and the **happiest man**. Religion pays in **this** life, and a **hundred-fold** in the life that follows this one.

The noblest life is the one that is given up, most unselfishly, to advertising **true religion.** Never before in the history of our church has there been such an opportunity to lay up treasures in heaven, as **now**. Fields are white unto the harvest waiting for **true church workers**, who will invest their lives in service for the Master.

It is so seldom we think about what kind of **Christ** we **advertise.** When the crowd makes fun of him, it is so easy to keep still. The followers who will stand up for Christ, can be used by him in a far bigger service, than the fellow who follows the crowd.

But that is not the only way of advertising. A modest **Christian deed** may mean more to the sin sick soul than a whole sermon. Speaking a kind word to the discouraged, is far better than throwing cold water over the good things he has done.

If there were as many advertisements of **true religion** tacked on the sign posts, and along the highways, as there are advertisements of **worldly pleasures**, this world would be far different from whta it is.

—Masontown, Pa.

## TRUTH.
## WHAT IS TRUTH?
## WHAT TRUTH DOES.
## No. 2.

By Chas. M. Yearout.

"Everyone that is OF the TRUTH HEARESTH MY VOICE." (John 18:37.) The above with the following, makes the test. "He that is of God heareth God's Words." (John 8:47.) How then can we claim to be the children of God, and ignore and disobey His word? "If a man love me, he will keep my word," Jssus.

"The church of God, is the pillar and ground of the

Truth." The church is rooted and grounded in the truth; she sustains and supports the truth. The church of Christ is the product of the truth. The foundation of the Spiritual life is the truth of God. To ignore or turn against the truth, is like a child turning against or ignoring its mother. The truth not only has produced the church, but is her stay and support amidst the trials and conflicts of life. A church without the whole truth, is like a ship without a helm. She drifts which ever way the wind blows. Truth is the anchor of the soul, and unites us with Christ. No person can come to nor get into Christ, independent of the truth.

The Gospel is truth. It is God's means of saving the people through Christ; in it are contained the terms of salvation. It is called, "The Gospel of God"; "The Gospel of the grace of God". "The Gospel of Christ", and "the Gospel of your Salvation." The apostle in writing to the church at Ephesus, says: "In whom (Christ) ye also trusted, after ye heard the word of TRUTH, the gospel of your salvation." (Eph. 1:12, 13.) The gospel of your salvation: the means God has provided in the gospel for saving you, but in order to salvation, the means must be accepted, and the directions closely followed. When you are sick, you send for the doctor; he comes, diagnoses the disease, and prescribes a remedy, and gives minute directions how to take or apply it; but the remedy will do the sick man no good, unless he takes or applies it according to the directions; just so, the remedy that God has prescribed for sin, must be taken or applied according to his instructions: otherwise, it will do the sin sick soul no good. The Gospel remedy takes away our sins, and brings or puts us into Christ Jesus, and the gospel continually applied or lived up to keeps us in Christ. The sinner is begotten by the truth. (Jas. 1:18; 1 Cor. 4:15.) In order that a person be begotten by the truth; he or she must receive the truth into a good and honest heart, and keep it.

The truth cleanses from sin. (John 15:3.) By obedience to the truth, the soul is purified. (1 Peter 1:22.) The disciples of Christ, are sanctified, set apart to the service of God by the truth. (John 17:17, 19.) Jesus says: "And ye shall know the truth, and the truth shall make you free." Truth frees us from the galling chains of sin; truth relieves from a remorse of conscience; truth causes anxiety and dread to cease. Truth

brings peace and joy as nothing else can do. Truth brings rest, and prepares us for the heavenly home. Those who have been begotten or regenerated by the truth, walk in the truth, and obey the truth, not part of it, but all of it.

The Apostle John in his letter to the beloved Gaius, says: "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth." Part of the Christian armor is, "And your feet shod with the preparation of the gospel of peace." When people put shoes on their feet, they walk in them. Just so, those who are shod with the gospel of peace, walk in the gospel of peace, and stand in opposition to war and blood shedding.

The truth is like a two edged sword; it cuts both ways. It cuts the penitent, obedient sinner's sins off, and cuts the impenitent, disobedient sinner off in his sins. Truth justifies the righteous, and condemns the unrighteous. Truth sets the humble followers of Jesus free, but will bind and imprison those who do not accept of Christ as their Savior. Truth rejoices the heart and makes happy the children of God; but makes heartaches, anxiety, dread and misery for the ungodly. Truth brings peace and gladness to the obedient; but brings uneasiness and distress to the disobedient. Truth has prepared a haven of eternal rest for the Christian; and a black pit of gloom and despair for the rejectors of Christ and his word. Truth will bring the saved through Christ into that heavenly home; but will drive the unsaved into the lake of fire and brimstone. Salvation is promised to no one outside of obedience. "Christ became the author of eternal salvation to all them that obey him." (Heb. 5:8, 9.) Nothing short of a strict observance to the whole truth as revealed in Christ Jesus, will meet and satisfy God's purpose and plan. Truth tinctured with men's thoughts and ways, is the devil's agent. God's statement of truth, and the devil's statement of falsehood, sometimes differ only in one word: for illustration: "Thou shalt surely die." Thou shalt surely NOT die."

Jesus says: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." A jot or tittle is equivalent to a dot over "i" and a cross on "t". If God is so zealous of his law, that he prohibited the removal of an iota or dot from it, until it had met its design and pur-

pose in Christ, what will be the result to those at the judgment, who have ignored and disobeyed many of his plain commands in the New Testament? Though heaven and earth pass away, the teaching of Christ will stand, and will judge us in the end. If we have failed to live up to God's plan as set forth in Christ Jesus, we can expect nothing short of condemnation. To disobey the least of God's commands, and teach that they are non-essential, is dangerous. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the WILL of my Father which is in heaven." (Matt. 7:21.) It is a deception of the wily adversary, to hear the word of God, and then not do it. James says: "But be ye doers of the word, and not hearers only, deceiving your own selves."

Many church members are trying to make themselves believe, that it is not necessary to obey all things commanded by God. This is a deception of the devil, for if it had not been necessary to obey them, God would not have commanded them. The plan of salvation is precious to God. It cost him a price beyond our comprehension.

Jesus did many things which are not written in the Book. "But these are written, that ye might believe that Jesus is he Christ, the Son of God; and that believing ye might have life through his name." But many seem to be ashamed of Jesus and his word. Some are ashamed to salute one another with a holy kiss in the presence of men or in public places. Some sisters are ashamed to wear the prayer covering. Jesus says: "Let your light so shine before men, that they may SEE your good works, and glorify your Father which is in heaven." The practice of the Christian religion should not be hidden under a bed, but manifest itself to all with whom we come in contact; that they may take knowledge of us, that we have been with Christ, and learned of him.

In speaking of the onward march of wickedness, Paul says: "And with all deceivableness of unrighteousness in them that perish; because they received not the LOVE of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the TRUTH, but have pleasure in unrighteousness." (2 Thess. 2:10-12.) It is dangerous to resist the TRUTH of God.

—Moscow, Idaho.

# Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## SOME CHARACTERISTICS OF THE EARLY APOSTOLIC CHURCH.

In Acts 2:41-47 we have a beautiful picture of a model church. Looking at this passage with others we note these characteristics.

1. **It was a Spirit-filled Church.** On the day of Pentecost they were "all filled with the Holy Ghost" (2:4; 4:31). See also 6:5; 11:24; 7:55; 8:17; 9:17; 9:31; 10:44-47; 13:4; 13:52; 15:28; 16:6; 19:6: A Spiritl-filled church is made up of Spirit-filled individuals. He who is Spirit-filled will show the fruits of the Spirit: love, joy, peace, etc. (Gal. 5:22, 23). "Born of the Spirit" (Jno. 3:3-8, I Pet. 1:22), he is "a new creature (II Cor. 5:17; Gal. 6:15; Tit. 3:5; I Jno. 3:9). He has more than a mere intellectual knowledge; he has that deep indwelling of the Spirit that pervades his very life, is manifest in what he says and does, and purifies and sanctifies his inmost thoughts and feelings.

2. **Worship, Prayer and Praise.** Acts 2:42, 46, 47; 4:24-31. Their meetings were evidently meetings for worship not for entertainment, not to draw a crowd And when I read of them praying I understand that prayer took first place. There may have been some singing, there may have been some exhortations; but it seems reasonable to infer that the larger part of the time was spent on their knees in prayer. It appears that in many of the so-called "prayer-meetings" of today prayer is given a subordinate place. The disciples prayed while waiting for the endorsement of power from on high. (1:14). Peter and John went into the temple at the hour of prayer (3:1.) Paul and Silas went to the riverside where prayer was wont to be made (16:13, 16.) Prayer was entered into in undertaking important work (1:24; 6:6; 9:40; 13:3; 14:23). They prayed in distress (12:5, 12; 16:25). The last recorded words of Stephen is a prayer (7:60). Saul prayed (9:11). Cornelius prayed (10:2, 4, 30, 31). Paul prayed with the elders of Ephesus (20:36), and gave thanks for food on board ship (27:35).

3. **Indoctrination.** Doctrine was given due emphasis. The apostles preached the great doctrines of Faith (3:16; 8:37; 10:43; 13:39; 16:31; 20:21; 24:24); Repentance (2:38; 3:19; 5:31; 17:30; 20:21; 26:20). Baptism (2:38)—not only preached but practiced (2:41; 8:12; 8:38; 9:18; 10:48; 16:33; 18:8; 19:5; 22:16); the Resurrection of Jesus Christ from the dead (1:22; 2:24, 31, 32; 3:15, 26; 4:10; 10:40, 41; 13:20-37; 17:31; 26:23); Salvation through Christ alone (4:12; 13:38, 39, 47; 15:11; 16:30, 31); and Judgment to come (10:42; 17:31; 24:25). And the members continued steadfastly in the apostles' doctrine (2:42). When the preacher's sermons are backed by the members' lives, then are the doubly strong. See Matt. 5:16; 2 Cor. 3:2, 3; 1 Pet. 2:12.

4. **Steadfastness.** 2:42. See also 11:23; 14:22; 16:4, 5. Lacking steadfastness we are liable to be "tossed to and fro, and carried about with every wind of doctrine." (Eph. 4:14); to be caught in the whirlpool of worldlyism and carried away from "the faith which was once delivered unto the saints" (Judge 3.) There is need today of men and women who will stand firm for truth and righteousness in the face of enticements, discouragements and opposition. See Matt. 10:22; 13:20, 21; 24:13; Jno. 6:66, 67; 8:31; Rom. 2:7; 1 Cor. 15:58; Eph. 6:13; Heb. 3:6; Rev. 2:10, 13.

5. **Unity.** 2:44-46 The phrase "of one accord" occurs repeatedly (1:14; 2:1; 2:46; 4:24; 15:25); and "of one heart and of one soul" in 4:32. If the individual members of the church are all filled with the same Spirit, of course there will be unity; if the world is allowed to come into the church, of course there will be discord. True unity must rest on a sound basis; it means more than to "agree to disagree." See Psa. 133; Jno. 17:11, 20-23; 1 Cor. 1:10; 10:16, 17; 12:11; Gal. 3:28; Philpp. 1:27; 2:2.

6. **Christian fellowship,** the natural expression of unity. Acts 2:42, 46. When Christians are "of one heart and of one soul" they love to be in each others company; to visit one another; to greet each other with the Christian salutation, the right hand of fellowship and the kiss of love; to meet around one common mercy seat. See Acts 1:14; 2:1; 10:48; 12:24; 14:27, 28; 20:1; 20:17, 36-38; 21:5, 16, 17; 28:14, 15; Also Heb. 11:25; Rev. 7:9.

## ONE BODY AND ONE SPIRIT.

G. E. Studebaker.

1 Cor. 12:13, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free, and have been all made to drink into one spirit."

Rom. 8:1, "There is therefore no no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Eph. 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places."

In the above, the former life of the Spirit is cited, with a change wrought in taking membership when we become one in Christ by the same rule, and thus continue the Spirit life which has always been stressed alike from the beginning. In 1708 the newly born, by Covenant, entered the church as an organization, and embraced in detail the methods agreed upon, and through which developed growth through the Holy Spirit power. These religious principles have developed a people as represented in the church of the Brethren. And this oneness has held together the membership for two hundred years through faithfulness in this one Spirit.

And the vows made and faithfully kept, is proof of the kind of spirit that has governed in the past, and still governs, as seen in re-affirming these Conference rules in 1922. . . But in contrast with this Holy Spirit, we see the development of a different spirit.

Eph. 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." . . . In reading 2 Peter, chapter two, and the epistle of Jude, we get a list of **spirit filled** persons, having membership in the church, but the evidence of these apostles with the acts of this class referred to, determine the kind of spirit in control. And, by what other method can we try the spirit that rules within, but by this rule? The unrest gives evidence that in some way, a balm should be sought.

—Hampton, Iowa.

# BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

## QUERISTS' CORNER.

We are asked for scriptural reasons against musical instruments in church in the worship of God.

We all know that up to 1920 our church was opposed to such instruments in our worship. The church up to that time claimed and felt it had scriptural reasons against their use in this way. If they were right in this claim, Conference went wrong on the subject in 1920.

In 1890 a question went up to Conference asking is it right to have organs in our churches and Conference said NO. Said it is not right. Thirty years later (1920) Conference rather hesitatingly granted liberty to use instruments in our worship. This of course means any kind of instrument such as piano, organ, graphophone, flute, harp, violin, banjo or what not.

The Holy Spirit said in 1890 it is wrong. In 1920 he said hesitatingly it is not wrong! About the next time Conference is called upon to act on the case the Holy Spirit (?) will say "yes" it is right to use instruments of music in your worship! Can anyone by the greatest stretch of imagination persuade himself to believe the Holy Spirit acts that way? Will anyone dare say the Spirit had nothing to do with the answer in 1890? Was the church right in its plain "no" in 1890? That is what we are asked to determine.

1. Origin of musical instruments. "Thou (satan) wast in Eden, the garden of God * * * the workmanship of thy tabrets and of thy pipes was in thee: in the day that thou wast created they were prepared." (Ezek. 28:13.) Jubal, a descendant of Cain who slew his brother Abel, is said to be "the father of all such as handle the harp and pipe." (Gen. 4:21.)

2. Introduction of musical instruments in worship.

"These (name given) are they whom David set over the service of song in the house of Jehovah, after the ark had rest." "And so did the singers and porters, according to the command of David." "So he (David) left there, with them (persons named) Heman and Jeduthum with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of God." "And David spake to the

chief of the Levites to appoint their brethren the singers, with instruments of music, psalteries, harps and cymbals, sounding aloud and lifting up the voice with joy." (1 Chorn. 6:3; Neb. 12:45; 1 Chron. 16:37, 42; 15:16.)

3. What Solomon thinks of their use in worship.

"I gat me men singers, and women, singers, and the delights of the sons of men, musical instruments, and that of all sorts. Then I looked on all the works that my hand had wrought, and, behold, all was vanity and striving after wind, and there was no profit under the sun." (Eccl. 2:8, 11.)

4. What God things of their use in worship.

"Woe to them that are at ease in Zion * * * that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David." Amos 6:1, 5.

5. What Jesus and the apostles thought of their use in worship.

They thought so little of them that they never used them once in their worship. On the contrary they commanded us to "speak to ourselves in psalms, hymns and spiritual songs, singing and making melody with our hearts, (not with viols, harps, pianos, etc.) to the Lord," and to "teach and admonish one another in psalms, hymns and spiritual songs singing with grace in our hearts unto God." (Eph. 5:19; Col. 3:16).

From the above we find (1) musical instruments originated with the devil; (2) they were introduced into the worship of God by David; (3) Solomon said they are "**vanity** and striving after the wind and no **profit** under the sun." But maybe he didn't know! (4) God said **woe** unto them that use them in worship as David did. (5) Neither Christ nor his apostles ever used them in worship, but on the contrary told us how to worship "in psalms, hymns, and spiritual songs, singing with grace, and making melody with our hearts unto God."

These, if no other reasons could be given, are sufficient, in our opinion, to forbid the use of musical instruments in our worship, but let us note further:

**The tendency of instrumental music in churches is toward evils.** Among these may be named discouragement of congregational singing. Anything that deters or discourages any and all worshippers from fully and freely taking part in the song service is evil. Musical instruments do this, because many untaught in the rudi-

ments of singing cannot follow the instrument; discord is the result, and not infreqently such are given to understand their help is a hindrance and of course they quit trying to sing. "Let all the people sing" is the injunction. The instrument tends to choir singing in which all the worshippers cannot take part; indeed, not expected to do so, and if they did the whole program would be spoiled,—would be discord. It also leads to the selection and pay of ungodly singers whose only recommendation is a captivating voice. No harm for the ungodly to sing, but to put them forward as leaders in any part of worship is wrong.

The instrument also tends toward "special" selections and programs, as solos, duets, quartets, etc., to the exclusion of congregational singing. If worship be to entertain, then such music and songs have their place, but worship is not designed to entertain and anything that tends to or is designed merely to entertain has no place in worship, but is evil.

Added to these, instruments tend toward the drama and theatrical. We qute a clipping sent us recently:

**Ministers O. K. Barefoot Dance Held in Church Despite Bishop's Order**

New York, March 24.—Some of the clergymen who acted as an unofficial jury expressed approval today of the barefoot dancing as performed in the historic church of St. Mark's-in - the - Bouwerie yesterday against the wishes of Bishop Manning.

Six barefooted girls, clad in flowing garments of silk, gave "the ritual dance of the Della Robbia annunciation.

Several score clergymen acted as jury at the invitation of the Rev. Dr. William Norman Guthrie, rector of St. Mark's, who recently was requested by Bishop Manning of the New York Episcopal diocese, to discontinue the dance services which he has been holding periodically.

The dancers appeared both in the afternoon and evening. Admission was by card only and thousands were turned away. The police had to regulate the crowds outside the church.

"I offered to let Bishop Manning appoint 25 of a committee of 50 to judge the dance and he ignored the offer," Dr. Guthrie said.

"Then I invited the clergy and the public to witness it and judge for themselves. The bish-

op's stand is autocratic. I take the Democratic view and on this dance I will stand or fall."

The six dancers symbolized "birth, death, pain, pleasure, consciousness, and the virgin spirit of earth. They danced to the music of organ, and a harp. Four seats were held until the services began, reserved for Bishop Manning and members of his family. No one claimed them but it was understood the bishop was unofficially represented and that he will receive a report on the services.

Dr. Karl Reiland, rector of St. George's Protestant Episcopal church, said he found the dances "beautiful and inspiring."

"I am perfectly certain that if Bishop Manning had been there, he would have seen nothing objectionable," Dr. Reiland added.

Dr. Charles H. Parkhurst, former paster of Madison Sqquare Presbyterian church, said: "Such services should receive only commendation. The pantomine was beautiful and the rituals had a definite spiritual value."

The Rev. H. M. Bowden, of the Home Mission Board of the Congregationalist church said he was pleased and that Dr. Guthrie "had a large idea."

It is hardly to be presumed any minister or church of our fraternity would sanction this procedure now, but just wait until the instrument is taken for granted as an accompaniment in our song service, then it will be an easy matter to resort to any suggestion, with its use, that will "get the people out" to our services. The better way is to "abstain from every appearance of evil," or tendency therto, the use of the instrument in worship being one of these tendencies.

## THE DESIRE TO BE LIKE OTHERS.

Three thousand years ago God's chosen people grew tired of his way of governing them and demanded a king, so that they might be like other nations. God's representative among them told them how it would be if they got a king, and yet nothing but a king would do them; and so they got the king. Their history after that showed how truly the prophet spoke, for there came upon them all the evils that he had enumerated.

This same desire to be like others is common in the human race, and it has caused untold sorrow and suffering and sin; and this because those who wish to be like others do not choose the right kind to imitate. We are to follow Christ, and through the ages

many have done their best to follow him. But the great majority have always been on the other side; they wanted to follow someone more in the fashion,more up to date. During the centuries since our Lord lived upon earth many men have come together at various times and have formed organizations with a view of obeying more fully the commands given to those who would live godly in this present world. But in the end the world has finally gotten the best of nearly all of them. They could hold together for a time, and obey and enforce the teachings of the Master; then gradually one forbidden thing would be admitted, and then another, until finally there was no distinction between the body which was to live separate from and above the world and the world itself. Fortunately for those instrumental in forming the organization, most of them had passed to their reward and did not live to see how sadly their successors failed to live up to the principles which they had professed to believe and promised to obey till the end of life. It seems impossible for a body of people to live in and with the world and not partake of its evil ways.

What has been true of other organizations is equally true of our own. We did run well, but have wearied before the end of the course has been reached. At first slowly, and then faster and faster as the years passed, we have given up the principles for which the fathers stood. Some people like to emphasize the methods, and that is all right if taken in the right way and the word method is not made to cover a principle. The avoidance of the wearing of gold and putting on fashionable dress is not a method, though some method must be found for carrying out the command. These things are positively forbidden; they are principles of our holy religion, and when we sacrifice them or permit members to sacrifice them with impunity, we are disobeying our teacher and not keeping the pledge we made to him when we professed to take our stand for him and against the evil things with which the world is filled. There always have been among us men who protested against these departures from the faith, men who did their best to prevent them; and until recent years there were enough of such men to prevent serious departures. But now it seems that this is no longer true, for the word of God is openly disobeyed without even a protest from those who are

pledged to uphold it.

It would seem that when this desire to be like others grows too strong to be resisted by one who came out from the world, forsaking its evil tendencies, that one ought to ask help of others and of the Lord; and it must be from a heart filled with the desire to obey if the prayer is to be heard. God knows what is in the heart, and a hypocritical plea will receive no consideration by him. If one finds one's self entirely out of harmony with the people whom one has joined, and after prayer cannot be reconciled to keep the promises made and accepted in good faith, then the only honorable thing to do is to step down and out. It is bad to do this, and we think the sincere soul will rarely, if ever, have to go so far. But bad as it is, it is better than to remain in the body and try to destroy the faith of others, leading as many as can be influenced to forsake their profession also. The trouble is that the world has never stood in the same relation to them that Paul said it stood to him. We cannot serve God and Mammon. Why should anyone try to love and cling to both? If the Lord is your God, serve him; if the world is your god, serve it; but don't try to serve both. Be honest and let your profession and your actions harmonize. The scribes and Pharisees were called hypocrites by One who knew them: be not like them.

Suppose for a moment that you want to be like other people in your actions and appearance, and that you succeed in being so. What then? Are you any better? Have you risen to really any happier? What have you given up and what have you gained? Set down the profit on one side and the loss on the other, and see how the account stands. But do not study it merely from the standpoint of the world. You are not going to be here long, but you are going to be somewhere else a long, long time. If the whole world is not worth the value of a soul, how much is looking and acting like the world worth? You are going over this road but once, and there are but two directions in which you can go: one is toward eternal happiness, and the other is toward eternal unhappiness. Which way do you want to go? You have the power to choose today; you may not have it tomorrow. There is nothing more certain than the uncertainty of life.

If we were of the world we should expect to be and act like the world. But since we are not

of the world, since God has chosen us out of the world, we ought not to try to fashion ourselves after the world. Paul asks: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" The best possible preparation for being like Christ in the next world is to be and do as he did when he was in this world. Persons sometimes complain that it is a cross to do as it is required of them. If they had a real cross to bear, they might think that what they now have to endure is easy. We do not stop often enough and think what the cost was for our Master, borne by him, not for any wrong he had done, but for yours and for mine. There is nothing else in all the world so good as being like him in character, and nothing else that brings so great a reward. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

Let us not worry about what others do and how they look. The doing is important; but it matters not whether we do as others do. We have our great Example, and him only should we try to imitate. The rest is of no importance. We want to travel the safe road. There are too many persons who are led astray by following some other road or path. It won't do, for all these paths lead where we do not want to go. And so long as we are doing right we need not concern ourselves as to what our neighbors think of us. A good word from them may help us in the affairs of this world; but their words will be of no service at all to us when we pass over into the next world. The effort to keep up with the fashions set by others has caused untold sorrow and sin in the world; it has broken up families by the thousand and ruined many lives that otherwise might have been a blessing to others. It doesn't pay. It costs too much in every way, and the returns are worthless, or harmful. We have something better to do in this life, something really worth while. May the Lord find us doing his will when he comes and not trying to follow in the steps of those who do not follow him.

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Be making up your mind as to the future course of the "Monitor" and be at our next meeting to consider this matter, or put your thoughts in writing and send them to us by mail by May 20.

## A YEAR IN HEAVEN.

In further memory of our Mother, Martha (Shank) Fitz, who was called home February 13, 1923, and whose funeral was held in the Waynesboro, Pa., church, February 17, 1923, the fifth member of a large family.

"A year on earth for us without her presence,
A year of loneliness and grief and pain
But still we smile amid our tears in thinking
Our loss is but her gain.

We miss her in our joys and in our sorrows,
She was our life, our center, and our sun
And yet, we would not call her back, but whisper,
"O God, thy will be done."

A year in heaven for her of rest and blessing;
For us a year on earth, with her above;
But heaven and earth are togeth blending,
And over all is love!"

She was a special lover of children, and was loved by them. Therefore, she found great pleasure in working in the Vacation Bible School, although three score years and ten. Oftimes when mothers were sick, it was she who would take the little ones to her home and tenderly care for them. She spent many hours of loving service in sewing for the needy. It was evident, in view of the circumstances connected with her life, that it was divinely directed.

She always plead for the simple life, and stood firmly for it, as well as the principles upon which the Church of the Brethren was founded. So great was her faith, that she would have been willing to stand alone, if need be, for the things which she believed

The following Resolutions were passed by her Sunday School Class:

"Whereas, it has pleased our dear Heavenly Father to remove from our midst, by death, our esteemed Sister Martha B. Fitz, who has for years occupied a prominent place in our Sunday School Class, (having had a perfect attendance for 10 years) as well as in our Church, maintaining, under all circumstances, a character untarnished, and a reputation above reproach.

Therefore, be it resolved, that in the death of Sister Fitz, we have sustained the loss of a Sister whose fellowship it was an inspiration to enjoy; that we bear willing testimony to her many virtues, her kindness to the poor and needy, to her unwavering faith, unquestionable and stainless life; that we offer to her bereaved family, over whom sorrow has hung her mantle, our heartfelt sympathy, and pray that infinite goodness may bring speedy relief to their burdened hearts.

Resolved, that a copy of these Resolutions be presented to the family of our deceased Sister, and a copy be placed on the minutes of our Class."

There is a voice that speaks to us;
The speaker is not seen,
For 'tween that lovely face and ours
A veil doth intervene;
That gentle voice would always speak
In accents soft and low,
And when we were in straightened ways,
It told us how to go.

It gave us courage when in need,
And cheer when we were sad;
And oft along the weary road,
It made our hearts beat glad;
Although that voice is hushed in death,
Its tones we can't forget,
For now, upon our lonely path,
That voice is speaking yet.

That meek and trustful, daily walk,
With trials oft beset,
Now gives to us a solemn charm
Which we cannot forget;
That faith that stood the test of years,
Submissive to God's will,
Shall now inspire to greater zeal,
Our mission to fulfill.

CHILDREN.

## EASTER—A DEFENSE.

K. D. Henry.

How inseparably Easter and the resurrection of our Lord are associated! and of course to the Christian they are synonymous. To the Jew to whom it should mean immeasurably more than to the Christian it means little more than a time of feasting. How truly the Jew measures up to what John says, "He came to His own, and His own received Him not," but to the Christian what wonderful riches are contained in "But to those who did receive Him, to them gave He power to become the sons of God."

To the popular christian churches Easter, too often, means a time of feasting and of adorning themselves in the

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very height of the latest fashion, and it can be said of many of our own brethren, sisters perhaps more especially, that it means the wearing of a new bonnet and it seems each succeeding bonnet is just a little less of a bonnet than the previous one had been,—and the last out has generally been skimpy enough,—the new one turns up somewhat more in the front, fits a little snugger, until of course naturally it just simply is transformed into ,—a hat. This transitional period through which we are passing certainly is a wonderful period. It also, of course, means a new dress,—and perhaps, if conscience can be stifled sufficiently, the wearing of a brand new wrist watch. How different from Christ's injunction in Matt. 6:16-18. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

When God had created Adam and his helpmate, Eve, he placed them in the garden of Eden, the most beautiful place, no doubt, on the face of the earth and wonderful to think about, the Bible says the Lord God walked and talked with them. To them he gave dominion over the beasts of the field and the birds of the air, but they are human and when satan offered to make them wise as God himself, they believed satan rather than God and because of their misplaced confidence the entire human race has been subjected to sin and death. God no longer directed them personally as he had done and because of this and because the heart of man becomes more desperately wicked as he wanders from God, a chasm, an abyss, interposed itself between God and man which deepened and widened as man went deeper into sin. It is true that God or an-

gels visited individual persons now and then for some special purpose but as the centuries went by this chasm became so deep and so wide that it seemed as though the entire human race must be doomed. So it went from bad to worse until God saw fit to destroy man with the exception of Noah and his family, and yet again man fell perhaps to the lowest depths of depravity when God destroyed Sodom and Gomorrah. However, it seems man groped in darkness until God himself became alarmed at the helplessness and hopelessness of man and realized that this chasm, this ever deepening and ever widening abyss, had to be bridged, but not from man's side of the chasm, every last man on the face of the earth would have perished in attempting to bridge this chasm, so the bridging of this chasm had to be from the other side, from God's side of the chasm.

The entire plan of salvation consumated in heaven and brought to earth by Christ included his miraculous birth, poverty and toil while under his parent's care, poverty and suffering and extreme self-denial through life, his wholesouled interest in the saving of people, his teachings, his institution of divine ordinances. His trial, his crucifixion and His resurrection constitute the bridge which again bridges this chasm. The most vital part of this bridge is the resurrection, in fact the resurrection is the keystone in the arch that bridges earth with heaven. Take out this keystone, the resurrection and the entire structure will be utterly destroyed. Of such importance is the resurrection that Paul bases the divine authority of Jesus on it, Rom. 1:4, "and declared to be the Son of God with power, according to the spirit of holiness, BY the resurrection from the dead." Christ himself said, "Destroy this temple and in three days I will raise it up", and again he says, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again." The rulers who stood by and mocked Him on the cross little knew what they said, when they said "He saved others; let him save himself; if he be the Christ, the chosen of God," and the soldiers also said, "If thou be the king of the Jews, save thyself."

The resurrection is the pivotal point of the whole christian religion. In fact it would

be utterly null and void without the resurrection. Paul in 1 Cor. 15:19-20 says, "If in this life only we hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept," and yet the higher critics, evolutionists and others deny the divinity of Christ,—poor, puny, misguided creatures; the clay condemning the potter, the creature the creator. The hope of everlasting bliss, the hope of heaven itself rests wholly and solely on the resurrection. The fact that the hope of the resurrection is inherent in the human breast is pretty good evidence, aside from God's word, that there really is a resurrection, and Paul of course is absolutely confident.

The comparatively recent discovery and opening of the tomb of Tutankhamon, one of the rulers of ancient Egypt, the finding of different things in his tomb and the wonderful preservation of his body because of the extraordinary skill the ancient Egyptian embalmers displayed and all because even they believed in some kind of a resurrection. They, however, did not have a full conception as to the manner in which the resurrection should take place, believing it to be more of a bodily resurrection. Even the American Indian had some conception of a life beyond this life and accordinginly in his own manner prepared for the happy hunting ground where the faithful warriors would spend eternity, happy beyond their fondest dreams, hunting in a land prepared for them by the Great Spirit. There is, however, a class of people who do not believe so implicitly in the resurrection, the so-called modern mind does not accept the physical resurrection of Christ, about themselves they are not quite so sure,—it would be unscientific. A miracle would violate the laws of nature. There is absolutely no scientific explanation of a miracle possible. The turning of water into wine, the unstopping of the ears of the deaf, the opening of the eyes of the blind, the raising of the dead to life are positively unscientific,—they are divine. God is God of the universe as well as God of the spiritual realm. Natural laws and spiritual laws do not conflict. As body and soul differ so these laws also differ. Of course, the scientist who is a christian recognizes this fact but by his lopsided knowledge actually tries to prove that the author of all true knowledge is wrong himself. Man has not yet discovered all the natural laws, nor is

his knowledge perfect of the laws he knows but he is continually changing and perfecting his knowledge of them.

The one basis of the spiritual and the natural law is evidence. Not only do we have God's word that Christ arose but it is amply proven by secular history people have seen and have witnessed to this fact. The modernist, the Jew and the atheist do not be lieve in spite of all evidence. They will not believe simply because they don't care to. Argument will avail nothing, they simply will accept no argument, no matter how convincing it may be. Away with him, crucify him, they say.

If he was the divine, pre-existent son of God,—and the Bible says so,— co-equal, co-existent with the Father, as the Bible declares he is, and it was decided in the councils of eternity that he should take upon himself our nature for the purpose of human redemption; it would be quite proper that his entrance into the world should be through divine, rather than human, generation. Granting his pre-existent life, his supernatural birth, then his sinless life and the miraculous works should not surprise us. But it would be surprising if he should die as ordinary mortals die and that his divinely conceived body should undergo corruption. Give up any one of these and you will eventually have to abandon all, and with them the deity of Christ and the atonement for sin. Will our friend, the modernist, be willing to deny this attribute of Christ, or has he espoused the philosophy of Epicurus that licentious philosopher of Athens, and say, "let us eat and drink for tomorrow we die". Will he admit that pleasure is the highest attainment of man, and that when death comes all is over? No, that is not the philosophy of the modernist but he depends on the goodness and mercy of God. How can he look for the goodness and mercy of God when he has been good neither to himself, to his fellowman, nor to God? I do not mean good morally but good in a spiritual sense.

The indescribable glory of the transfigured state of Christ was revealed unto Peter, James and John on the Mount before his death and his heavenly glory unto John on the Isle of Patmos after His ascension. The transfiguration of Christ is evidence that we also shall be changed. 1 Cor. 15:42-44, "It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

It is sown a natural body, it is raised a spiritual body."

There is a beautiful significance in the physical resurrection of our Lord. It is a pledge of the resurrection of the body of every believer. Job had a vision of this when he said, "yet in my flesh I shall see God: whom I shall see for myself, and mine ewes shall behold, and not anohters". The process of the resurrection is a mystery but certain. When the spirit leaves the body it shall be resolved to the elements of which it is composed but the God who preserves the identity of the body through life will preserve it through death and it shall be raised in glory, not to the limitations and processes of this natural life which lead but to the grave, but to a life of eternal glory. How inspiring to know that the human body made in the Creator's image, though often marred, weakened and perverted by sin, that one day we shall see that temple restored and perfected in the wondrous beauty originally designed.

—Route 2, Thomasville, Pa.

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One brother sent us a question concerning the aims and purpose of the "Monitor" which in some way got misplaced. If he will restate it we shall be glad to answer.

## AN EASTER THOUGHT.

I walked among the graves, and there alone,
I scanned the Epitaphs upon each stone,—
Men's names, their deeds, and dates of death and birth;
"Can this be man!" I said, "the lord of Earth!
Yes, this is man, his lordship here doth cease,
The words proclaim it. May he rest in peace."

I stood upon a hill, at Jesus' tomb,
I saw no epitaph—for there was none;
The Eastern Angel spoke it: "Do not fear,
See Him in Galilee; He is not here,
He's risen, He is risen, as He said."
You cannot find the living 'mong the dead.

"Why this?" I asked, and answered with a sigh:—
"All men are mortal and all men must die;
And Christ, being man, did lie beneath the sod,
But Christ arose again, for He is God."
There in our graves we, too, shall lie, alone,
Till Christ shall lift us up and take us home.

—Selected.

## THE CHURCH IN THE EARLY DAYS.

Grant Mahan.

There is a tendency among men to think and speak of "the good old times," as if there had been at that time no trials to meet, no enemies to conquer, no rough road in the Master's service. But it was far from being as persons are prone to think. Human nature in the early ages of the church was not materially different from the human nature of today. No doubt followers of Christ then had to meet some trials which they do not now; and followers of today have some to meet which did not exist in those early days.

Discussing conditions in the early church, one writer on church history said: "The old landmarks betwixt the church and the world were undergoing a gradual but visible removal. The believer and the infidel had, in the innocent customs of society,—in dress, in fashion, in amusements, in social freedom,—an amount of common ground which was every day enlarging, and which, by a convenient distinction between precepts of obligation and counsels of perfection, might admit of such an extension as to make Christian and heathen ethics substantially the same. In morals, as in doctrine, the apostolic ship was much covered by the waves; the apostolic net had many rents in it."

And a little farther on we read: "Church rulers were despised, church laws set at nought. Mixed marriages were common. Matrons gave themselves to worldly cares and pleasures; and to please their husbands became extravagant in dress and lukewarm in religion. Heathen shows and feasts were frequented with little scruple. Cate-chumens put off their baptism that they might be more free to sin. The church's pensioners, the poor, were grudgingly supported. The pious fervor which good men had really felt, and which hypocrites had found it necessary to feign as a tribute to religion, was beginning to die out; and faith was sinking into a profound and ill-omened slumber."

Still farther along, when summing up the first three centuries of the Christian era, the same writer says: "The perfect fruit of the period, its peculiar and supernatural grace, was that of **non-resistance to oppression.** Nor was this virtue a mere softness on the part of Christians—a mere abstinence from riots, insurrections, plots, and rebellions. It was an armed watch set at the very door of the lips. For three hundred years there was

a society pervading the Roman world, consisting of men of every class and condition, and horribly oppressed, which, during all that period, did not even talk or think resistance. However the yoke might gall them, they simply waited in quietness and confidence till the Hand that had put it on them should graciously take it off.

"And this quiet persistance was undoubtedly the secret of their strength. There were, as we have seen, corruptions among the early Christians, abuses, follies, superstitions. Scandals, perhaps, were almost as numerous in proportion to the number of believers as in any other age. Yet, on the whole, amid changes going on all around, the church alone stood firm and unaltered, witnessing to the same truth, and witnessing in the same way, for three hundred years of almost continuous persecution. During all that period the preacher preached, the apologist explained, the martyr died, the bishop ruled, the priest ministered, the deacon gathered the poor, the exorcrist banned the demons, the fossor delved in the bowels of the earth: in a word, the church kept together. But the same power which kept the church together, kept the Truth together. When the end of the first trial came, and the fourth century opened upon a day sevenfold more laborious than any that had gone before it, it found the mass of the faithful through the world still united in one doctrine, one discipline, one worship, one spirit: a unity the more amazing that it was free and spontaneous, and accompanied with every form of partial inconsistency and weakness. Where one martyr had bled two hundred years before, there were now hundreds prepared to bleed for the same testimony. Now this persistency could proceed only from faith. And faith in such a connection is but another word for life. In a living faith, therefore, not only unparalleled in itself, but exhibited under circumstances without parallel in the history of mankind, we find the secret of the continued existence, growth, and triumph of Christianity through the first and critical era of its manifestation."

In a sense these first centuries were not good times, for those who held to the Truth suffered every conceivable torture. But in another sense they were good times, for those who were called upon to suffer went bravely to meet death. They were glad to be counted worthy to suffer for the name of Jesus. They had their trials, and we have ours. The lesson to get

from it all is that whatever victory we gain must be gained through faith, the faith that takes the Master at his word and endures till death. There is nothing else that can give such enduring peace in this world and such glorious assurance for the world to come. Lord, increase our faith.

—Homeland, Fla.

## A VOICE FROM HEAVEN.

J. H. Beer.

God has given us a pen picture of the world's condition religiously in the closing dispensation of the world. The religious world is reeling and staggering in drunkenness down life's way to perdition, drunken on the blood of the saints. (Rev. 17:6.)

All nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committeed fornication with her, and the merchants of the earth are waxed rich thru the abundance of her delicacies. (Rev. 18:3.)

The harlot is the symbol of an **Apostate Church** and her riding upon a beast represents the fact that the beast supports her. This woman (Apostate Church) is dressed in purple and scarlet colors, and is decorated with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthyness of her fornication.

This harlot not only displeases God herself, but is holding out the cup of her filthyness to induce others to become drunken in pride and revelry. (Rev. 17:4)

All nations have drunk of the wine of the wrath of her fornication, and the merchants of the earth have waxed rich thru the abundance of her delicacies. The merchants are waxing rich in supplying these devotees of **Fashion**, those harlot church members, with the abundant luxuries stated in Rev. 18:3, indicating the vast wealth and luxuries with the gorgeous decorations by which she captivates the deluded multitudes. Among religious professors will befound the most fashionably dressed and gorgeously decorated with pearls, gold rings, bracelets, crimped hair, earbobs, paints, and powders, with the latest styles of dress.

Think you that such a one truly represents the self denying life of the Christian religion? (Rom. 12:12; James 4:4; 1 P. 1:14.)

Such persons can be found in the Church of the Brethren, where the leaders have failed in protest, and pride goes unrebuked. In many places pride

and worldliness is eating the spiritual life out of the church. "And many shall follow their **pernicious ways** by reason of whom the way of truth shall be evil spoken of." (2 Pet. 2:2.)

"It had been better for them not to have known the way of righteousness, than after they have known it turn from the Holy commandments delivered unto them." (2 Pet. 21:22.)

"And I heard another voice from heaven saying, **come out of her my people**, that ye be not partaker of her sins and that ye receive not her plagues."

We have no account in history where any church that drifted into sin and idolatry ever wholly reofrmed. It is the work of the faithful few to stand together for the right. (2 Cor. 6:17) "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you."

—Denton, Md.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.
**Motto: READ, THINK, ACT**

**This Book of the Law** shall not depart out of thy mouth; but thou shalt **meditate** therein day and night, that thou mayest observe to **do** according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have **good success.** Josh. 1:8.

Daily Readings.
MAY

1 Thu.—2 Ki. 24, 25
2 Fri.—2 Chron. 10
3 Sat.—2 Chron. 11
4 Sun.—2 Ki. 11:9-18.
5 Mon.—2 Chron. 12.
6 Tue.—2 Chron. 13
7 Wed.—2 Chron. 14
8 Thu.—2 Chron. 15
9 Fri.—2 Chron. 16.
10 Sat.—2 Chron. 17.
11 Sun.—2 Ki. 11:1-18; Psa. 1
12 Mon.—2 Chron. 18
13 Tue.—2 Chron. 19
14 Wed.—2 Chron. 20
15 Thu.—2 Chron. 21, 22
15 Fri.—2 Chron. 23
17 Sat.—2 Chron. 24
18 Sun.—Isa. 37:14-35
18 Sun.--Isa. 37:14-35; Psa. 46
19 Mon.—2 Chron. 25
20. Tue.—2 Chron. 26.
21. Wed.—2 Chron. 27
22 Thu.—2 Chron. 28
23 Fri.—2 Chron. 29.
24 Sat.—2 Chron. 30
25 Sun.—Jer. 26:8-16; Psa. 22:1-8.
26 Mon.—2 Chron. 31
27 Tue.—2 Chron. 32
28 Wed.—2 Chron. 33
29 Thu.—2 Chron. 34
30 Fri.—2 Chron. 35

31 Sat.—2 Chron. 36.

## IS THE NO BALM IN GILEAD?

Hiram Roose.

Looking at the restless and unsaved condition of the world today and also the wavering restless lukewarmness of the christian churches of today including our own beloved church, "Church of the Brethren" and many of the saints like Sister Wilberger are waiting under the shadow and praying that our beloved church may be delivered from the worldliness that is retarding its growth and spiritual progress.

At our last conference at Winona the writer as usual went to the tabernacle for morning worship but found no service. On the outside I found three discouraged brethren, one from Michigan, one from Virginia and one from Indiana. The evening program did not give them any spiritual food. They said they did not enjoy those new things coming in the church. They said the church had lost its spirituality and said they would not attend any more conferences. I tried to encourage them as best I could but they were surely discouraged pilgrims. Our delegate to the Calgary Conference in giving a report of the meetings said the meeting was lragely conventional, lectures, clapping of hands, standing prayer, etc. At a late district meeting a paper came from a local congregation asking that all delegates to district or Annual Meeting line up to the decision of A. M. on the dress question, but it could not pass without being modified or amended. Brethren, what can we expect of the future progress of the church if we will allow some of our leaders, elders of local churches, to say that there is nothing in the dress, how we appear in divine worship, if the Bible and the church, our spiritual mother says there is? It is surely time for the church to awake and put on its strength its beautiful garment to save the church from worldlyism.

In Gospel Messenger, January 26, No. 4, 1924: "Our editor of the Forward Movement gives a yearly program from a busy pastor. Questionnaires were sent out to a thousand pastors and elders. Only 43 reports were made. Over 900 made no report. The editor is wondering why the rest made no report. It seems to me he could discover that not all the pastors and churches are in full sympathy with some of our Forward movement program. I made no report. Nevertheless I have been a reader of our church paper for nearly 50

years and could not do without it as long as it advocated a whole gospel. I think we have many busy, active, consecrated pastors besides those forty-three that made a report. I think the report made by that busy pastor with two banquets, picnics, cantatas should not have had a place in the Gospel Messenger.

James 1, Peter 4:3 strictly forbids banqueting and etc. We must look upon that program as semi-religious. Our church paper should be kept as pure as possible from worldlyism. Jesus said, "love not the world."

I am glad Bro. Kesler and many others like Nehemiah and Samuel see the great need of a reform in the Church of the Brethren to save it from its candlestick being removed. Is there no balm in Gilead?

The only hope and remedy I know is a reformation and new and consecrated leaders in all the churches. Like Bro. Miller said in last issue of the Monitor, we must commence at the head of the church in order to bring about a reform and get right with God. Then we shall have power with God and only then. It is not treating our young people right when we correct them and let our leaders go who teach and talk disrespectfully of conference decisions on non-conformity to the world in dress and life. For an example: At one of our ministerial meetings a leader, a pastor, an elder, challenged the meeting to show the scripture that forbids the sisters to wear hats. Now if the church will not discipline such leaders and teachers (and it does not) the church is doomed. On the same grounds we could demand direct scripture that forbids christians going to dances, to theaters, moving picture shows card playing and etc. I suppose this pastor has no use for Rom. 12:1-2 where Paul speaks expressly of the body, how it should be presented when we come to the sanctuary of the Lord in worship.

For more than two hundred years the church believed and taught that sisters wearing hats as a headdress was a violation of Rom. 12:2. Today our spiritual mother, the church, says the headdress of the sisters should be plain hoods or bonnets.

Sisters will you listen to Bible teaching and to our spiritual mother or to leaders and teachers that may lead us worldward away from God? Let us hear from more of our loyal, faithful sisters through the Gospel Messenger and Bible Monitor. "Thou shalt not remove the ancient land marks of thy fathers." (Prov. 22:28)

—Goshen, Ind.

# BIBLE MONITOR

VOL. II. May 1, 1924. NO. 9.

"For the Faith Once for All Delivered to the Saints"

## THE SITUATION.

The situation that confronts us today is about as follows:

For convenience and for comparison we may name three classes based upon the views held by us as members of the church. As a matter of fact these classes or divisions will overlap more or less.

Class one includes those of our membership especially of our ministry or leaders, from fifty to seventy years or over. From this class we have in the past, selected our leaders. This class as a rule are loyal and true to the principles which have characterized and distinguished us as a church. These as a rule are grieved and greatly concerned over conditions as they exist in the church today. They have toiled, labored and sacrificed to build up the church and keep it free from the evils of the day and times in which they have lived.

They have not been unmindful of the responsibility resting upon them to spread the gospel or "go everywhere preaching the gospel," and to this end, sacrificed more time and money, endured more hardships than any of the younger ones of today ever have, or ever will sacrifice and endure for the progress of the kingdom.

This class is sorely grieved to see the principles for which the church has stood and which gave her power and influence in the world, flagrantly ignored and set aside, and customs and practices entirely foreign to our customs and practices and to the teaching of the scriptures are being introduced over the protest of the loyal and faithful part of our membership. This is the condition in the situation that has brought discord and discontent among us, and threatens to disrupt the church and cause an alienation of our affections that may ultimately result in separation. How can two walk together except they be agreed? and how can a kingdom divided against itself stand?

Just now we are told of a congregation that has "organized what they call an orchestra, and the young people of community were urged to buy an instrument and join it. It is composed of card-players and dancers and they meet in the church to practice and are now furnishing music for the church services." How long shall the loyal part of the

church be compelled to endure and submit to such desecration of God's house, and such abuse and disregard for their conscientious convictions?

In class two we may place those of our leaders ranging from thirty-five to fifty years, a class who have failed to measure up to what the day and times demand of them. Had they followed in the footsteps of their fathers, the church would have been kept pure and free from the disturbing influences that are destroying it. They have outwardly appeared to be loyal, but inwardly have cherished the desire and hope that the church would some day break loose from her moorings and remove the old landmark that kept the church separate from the world and worldliness,—managed to keep real self in the background while outwardly appearing loyal, living a two-fold life, which in its final analysis and influence means disloyalty.

Many of this class, perhaps the majority, are our leaders today. They will not dare to come out openly and oppose our principles nor will they openly approve the innovations that are disturbing our peace and harmony. As to approving our principles held sacred for two hundred years, or opposing the disturbing influences that are being introduced they are silent as the grave.

But when the time or the occasion comes that our former principles and usages are in the balance they are found to be on the worldly side of the issue, which ignores and repudiates them.

They will shed no tears nor be "moved in the spirit" to see the church turned over to the worldly minded who are introducing innovations and practices that are destroying the spirituality and purity of the church. They are winking at these things, waiting for "a few more funerals in the church" when they will come out and openly approve them and exult themselves, and attest their long inward approval by the fact they never "opposed" them. They are perfectly content with the present worldward trend, knowing that two or three decades, at most, will see an entire transition, and all the old "fogies" will have passed away and the "shackles" that bind the church will be forever removed. Had these men measured up to what might reasonably have been expected of them, the discontent, unrest and lack of unity and harmony that now prevails had neevr been.

So that we may lay the burden of present conditions at the feet of these men. But even

now they could, by taking a positive stand, check the onward rush of worldliness into the church, and avert a catastrophe by the stranding of the ship of Zion. We must face about if we are to preserve the integrity and identity of the church. Practically all depends on the course these men pursue..

In class three we may include men of twenty to thirty five years, the young men, men who are just facing the activities of life and confronting the problems that are giving the older ones so much concern.

These have been schooled and trained by class no two, and since, as seen, those will not take a firm stand for our principles so long cherished by the church it is no more than might have been expected if their pupils lack convictions and steadfastness in the faith. It is but natural that the pupil be as his master in ideals and convictions. The imprint of teacher on pupil is inevitable. As a result of this, it is not now uncommon for these young men to openinly ignore our principles and challenge their propriety and usage and the natural consequence will be, the inevitable consequence, that within two or three decades such a transition will have taken place as shall have destroyed the identity of the church and her unity and harmony will exist only as a pleasant memory of the then aged ones who will have "hung their harps on the willows" and will pine away and die heart-broken and frief-stricken, while the apostate church rushes on to certain doom that awaits it. This is a dark picture, but unless some mighty force can be brought to bear that will avert it, this is our certain doom, and it doesn't require a sage or a prophet to foresee the end.

We love the church, we "prize her heavenly ways" and we cannot stand idly by and see her torn to pieces and her principles trampled under foot and her fair name become a hissing and a by-word.

For this reason we cannot but enter our protest against prevailing conditions and warn our erring members of impending danger and try to encourage our faithful and grief-stricken brethren.

## ONLY BELIEVE.

Considerable emphasis has been placed upon these two words; but there are few people who agree as to the true meaning of the words. To some persons they seem to mean little, if anything, more than a confession with the lips that Jesus is the Savior of the world; to others they mean something more; and to still others they mean very much more. Some persons profess to believe, and yet there has been no change of life. It would be well to define the meaning of the word "believe". What does believing on Jesus mean to you? Can you believe on him and continue to do as you please in this world? You can if your will and his will are one and the same; not otherwise.

Sometimes we can do nothing but believe, take God at his word. That was the case with the father who called Jesus to save his dying daughter. There was nothing for him to do then but believe on Jesus. But there are not many such cases. Most often believing means doing something, doing many things. Much is said about Abraham, and how his believing was accounted to him for righteousness. Sometimes he had only to believe; but at other times it was not so. If he had been content with just believing on the Lord and had not obeyed him when he was commanded to do something, he would not be held up in the Bible as the man he is.

There is an idea prevalent that a kind of half-way belief is all that is necessary; that we can serve God without doing any more of his expressed will than it suits our convenience or inclination to do. But that is not true. The test for believing is the same as the test for loving: the one who does the will of the Father is the one who loves; and the one who does the will of the Father as given by the Son is the one who believes. There is no other safe test. Real belief cannot but lead to atcion. Just as faith without works is dead, so belief without obedience is not a saving belief. We are told that the devils believe, and tremble. The reason for fear and trembling is disobedience, nothing more and nothing less.

Religion has come to mean so little to so many. Not long ago a lady who had entered one of the secret societies said she was surprised after getting in to learn how much there was of religion in its work. God grant that she may learn before it is too late how little of real religion there is in it, and how utterly impossible it is for

that little to save the soul. But many men who are leaders in what is called religious thought feel just as this woman does. They are more faithful to their lodges than they are to their Lord and Savior Jesus Christ: they obey the orders of the lodge more faithfully than they do the commands of him through whose name we must be saved, if saved at all.

And we are not doing what we can to change this condition. We keep among us as loyal members many who have promised to have nothing to do with lodges and yet are members of lodges. Why do we allow this? If the lodge is right, why rule against it? If it is wrong, why tolerate it among us? Is it done because of the wealth or influence of the lodge members? Do some of our officials need the influence of these lodge men to carry out some of their plans? The command is to believe on the Lord Jesus Christ, and the promise is that the one believing shall be saved. But a profession of belief may be as far from real and saving belief as heaevn is from hell.

There are many things taking the church away from Christ. The lodges are but one thing. Our love of pleasure, of display, of wealth, of gratifying the desires of the flesh, of position,—love of these things must take us farther and farther away from the place and the life which we claim to wish to enjoy in the world to come. We know these things; we know that love of the world is enmity against God, and yet we love and cling to the world. What will the end be? Not the eternal happiness which we all desire, not the joys of our Lord.

The Lord help us to take at his word, to have a saving faith, to set our affections on those things which are above, to obey his commandments so that we may have right to the tree of life and may enter in through the gates into the city.

## NOTICE.

The next meeting of the promoters of teh "Bible Monitor" will be held in the Uniontown, Pa., church on June 5, 6 beginning at 9:00 a. m. Thursday the 5th.

At this meeting we are to consider the propriety of effecting some plan for financing the Monitor, and of arranging for better service in the way of printing, and of such other matters as may come before the meeting.

A large attendance is not necessary but the presence of those directly in sympathy with the work and are willing

to lend a helping hand is especially desired. Should you not be able to attend, we shall be glad to have suggestions by mail as to matters to be considered and methods of procedure.

Make arrangements to be present both days if necessary.

All interested seem to be willing the meeting shall be at Uniontown. Railroad information will be given in May 15 issue of the Monitor.

In the meantime take the matter to the Father for guidance and blessing on the work.

## TEMPERANCE.

D. F. Lepley-

When the Apostle Paul admonished the Corinthian Christians to be **temperate** in **all** things, it is doubtful whether they were confronted with such stirring issues as Prohibition and Woman Suffrage, or had in their midst such wonderful convenient means of travel, as the trolley cars and automobiles, of today, else he might have put considerably more **emphasis** into his plea for temperance.

What untold blessings would accrue to all people today if it were possible to establish temperance by legal enactment as easily as it was to write Prohibition into law.

But while Prohibition may be enacted and enforced by legal process, it is quite **different** with temperance. This is a matter of the **heart**. It means a total surrender of **self**, as "the clay in the potter's hands."

And thousands of church members are content to live on "the husks" in a "far country," when they might have "the fatted calf" in the "Father's house."

If a certan author were still living, he might not only write —"Consistency, thou art a jewel," but "Temperance, thou art a priceless treasure."

Just recently, while sitting in a station waiting on a train in a western city, I rubbed elbows with a well-to-do farmer, who lives in a thickly populated and "bone dry" district in southeastern Iowa, where each of five different denominations have a comfortable country church house; all of which some years ago were well filled each Sunday with worshippers.

He is not a Christian, but his wife belongs to one of the churches and does his religion for him, (once in a while.)

These various churches have meetings now only about once, and rarely twice in a month, when a preacher comes and

waits around a while to see if perchance there may be the traditional "two or three" of an audience.

Six or seven miles away there is a town of about four thousand population, which has a number of nice churches. And all of the farmers round about have grown rich and prosperous and purchased for themselves Ford automobiles, which are always busy on Sundays.

But it so happens that the people of the town also have automobiles, which are busy on Sundays, and, therefore, the churches in the town usually present a condition very similar to the churches in the country on Sundays.

But these country people do often go to town, their "Fords" are so very convenient, and it is a common thing in the evenings during the week to see the streets and alleys just blocked with "parked autos" from the country, while the movie theaters and the dance halls are working over-time.

This is my farmer friend's story as it applies to his own particular community.

But would it seem possible that in this great and wonderful Christian land of ours, there could be found another such a country community that is guilty of such abominable **intemperance**, as that in south-eastern Iowa, even though it is a "bone dry" (prohibition) district?

Or will **they** be the **only** unfortunate church members (and most of them are) who will, if they continue their **intemperate** use of useful and useless things, find themselves through all eternity in company with "a certain rich (intemperate) man who fared sumptuously" during his life time and only saw his awful mistake after "he lifted up his eyes in hell" and realized what he had lost?

Will you not "**stop, look** and **listen?**"

Many poor souls are plunged into an eternity of despair without a moment's notice every day, because they do not **heed** the danger signal.

Why not **surrender** your heart to God and let **Him** have **His** way with **you?**

—Connellsville, Pa.

## UNFOLDING THE SITUATION.

G. E. Studebaker

There is no question in the minds of many brethren as to the conditions of unrest and uncertainty among us; but what the situation will develop into the near future is one of the things we do not know.

There is close censorship of the church paper to see that no word, even though true, shall pass through it giving fuller information that might cause greater friction or unrest by showing how the established usages of the church are being violated. Why this should be so remains a mystery. As far back as twenty-five years ago, agents, when canvassing for funds or for students for the schools of the Brethren, made claims in favor of the schools, because of the opportunity to teach and mould the sentiment of the Brethren Church, thus preparing the young minds and hearts and fitting them for greater usefulness. And they said that the senitment thus moulded would later become the policy of the Brethren Church. As to the results following, we need but refer to the present conditions, which show in what way these sentiments have developed in the last few years. They are becoming more general, as has been shown in General Conference for the last few years.

Consider the number and nature of themany committees appointed, and their tendency. This should be openely declared. To be concise about it, we have examined the position of such as have discussed questions before the General Conference, as well as through the church paper, and have learned their sentiment either for or against the established usages of the church; and we find enough expressed to show that some who are not well established are in some way placed in positions of great trust. These sentiments will thus spread more rapidly, until those who are conscieutious will feel that the Lord expects each of us to fill his place with honor and dignity, and to express our faith not only in word, but also in action. This has been the Lord's course, as seen with Gideon. In this case the work was not done by the many fearful, but by the fearless and courageous few. When the need appears is the Lord's time, and a suitable unfolding of facts should assure us that the present would be an opportune time to make a stand. Promptness would do much if each were to take a stand.

To illustrate our present condition I give a case: It was before the official board of a large congregation in a large State District of the Southwest. And in this case justification was claimed by a sister for wearing a hat, on the ground that the officials, too, were not living up to the obligations of their offices; and it was shown in what ways they

were coming short. These conditions were promptly presented to the official board. It was urged that they take a stand in harmony with the rules of the Brotherhood, and so place themselves before the church in the proper attitude. But by motion, without discussion, and by vote, the matter was deferred indefinitely. This case was then presented to the elders of the State District, and for three years in succession they were urged to investigate, but without avail.

The year following, the same case was sent to the Standing Committee, that they should provide for these conditions; but they, too, passed the paper back without providing any remedy or in any way investigating its merits. The unfolding of these things will be a possible help to understand why and in what way we are hindered and hampered.

The above should allow some light to penetrate the mystery. These far-reaching irregularities were thus encouraged. In this unfolding we have in the summing up: The officials of the congregation, the elders of the State District, and the Standing Committee, all classed as not fulfilling the obligations of their office. Isa. 1:5, says of Judah: "The whole head is sick, and the whole heart faint." Isa. 58:1, says: "Cry aloud, spare not." Hab. 2:2 says: "Write the vision, and make it plain upon tables, that he may run that readeth it." God's plan was to expose error, with the thought of correcting it.

—108 King St., Hampton, Iowa.

## TRAINED LEADERS.

J. G. Mock

We surely need them. Moses was a trained leader. Being trained 40 years by the best teachers of Egypt as the son of Pharoah's daughter. But God could not use him till he went 40 years to school under God as instructor at Mt. Sinai and yet he failed to enter the promised land. Christ trained the twelve apostles and yet there was a "Doubting Thomas," a denying Peter and a betraying Judas among the twelve. Paul was brought up at the feet of Gemaliel being taught the law and the prophets, and yet he had to meet Christ to convert him and receive the instructions of Ananias and the Holy Spirit to put words into his mouth what he should say. (1 Cor. 11:23.)

(1 Tim. 3:6) Not a novice lest being lifted up with pride they fall into condemnation of the devil. Of which the early church laid good example in

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Corad Beisel, the founder of the Ephrata society, and note its dire results. God always wants trained leaders but not trained in the universities and colleges of the land, but trained in the home and in the school of Christ.

Too many of our schools are hot beds of infidelity. Africa was the early home of the church fathers and at one meeting there were over nine hundred bishops at one meeting. It is education that caused her to disobey God and to become the dark continent. Germany wasbrought to her knees by her "kultur". The United States is drifting along the same line. The church is gliding with the currant in the cradle of education. They have folded their arms and are at ease enjoying the world to the full, but what will the awful result be? It is causing angels to weep and th edays to be shortened for the elects sake or no flesh would be saved. (Matt. 24:22)

—Martinsburg, Pa.

## PLAINNESS OF DRESS REPECTED.

By Lulu M. Kesler.

Just a few incidents along life's pathway in regard to plainness of dress. I can say this, I have always been respected wherever known, although I have lived isolated from our dear church all my life except 3 years when I lived in the Farrenburg church. When it was not convenient to attend our own church, I usually went, when at all possible, to other Sunday schools and services.

Ever since I became a member of our beloved church I always dressed in the order; always wearing a plain white cap and bonnet, and was always respected.

For more than ten year I was the only young sister in our home community, and I always dressed in the order when visiting or attending other churches than our own. I lived then 22 miles from our own church.

I have been met and spoken to when Iwould first visit some other church or congregation, and quite often some would

happen to know our people and would say "you are a member of the Dunkard church." I was always glad to tell them I was. And some times they would say, "I have heard of those good people." And others would says, "I have known of those good people." I was always treated with courtesy wherever I went. I worked out some for other people; some of them well to do people of the community; and I was always respected and trusted more than other hired girls, as I always tried to live what I professed.

I was away from our church, yet I lived like, and dressed like one of our members.

There were only three members in our community, my dear mother and brother, who are now gone to the great beloned, and myself.

Talk of our dear sisters drifting from that plain cap and bonnet when we are respected wherever known! I never have seen a sister who lived according to her profession receive even the least disrespect.

Before I came in the church, I admired the plain dress of our sisters, but I was not yet willing to sacrifice my other adornment. I was under conviction for four years before I gave it up. Those years were spent in Bible study when time permitted. Finally I made the sacrifice and was buried in baptism and rose to walk and talk and dress in adifferent manner. When at all possible I attended our own church services; and once in a while one of our brethren would come and preach for us.

I like the order of dress. I dress plain because I want to. It has become a part of me. In fact my conscience would not allow me to put on the garb of the world. Yes, we should be plain, dressing in a way "becoming women professing Godliness." When I say plain, I mean a plain cap and bonnet, and our dress should otherwise be plain and modest.

Does it become our dear sisters to wear a low-necked dress with arms bare above the elbows, and yet have on the cap and bonnet? I think not.

How happy two sisters are when they meet in a large depot or other gathering, if by their dress they can recognize each other, even though strangers, or having never met before!

Soldiers know each other by their uniform. We are soldiers of a more glorious kingdom, and how happy to know one another as such.

I now recall some incidents in my life. One Sunday, husband happened not to have an

appointment so we went to the big Methodist meeting that was going on. The house was filled almost to overflowing. We sat listening and observing and taking an that which was good, and when meeting closed we had not risen from our seats before a very intelligent woman came to us and said, "you people belong to the Dunkard church." Yes, we told her we were members of the Church of the Brethren and some called us Dunkard people. She said, "I knew those good people way back in Indiana and they were such fine people." She was so proud to see us, and we were duly respected.

Another incident: Husband was away to preach and a neighbor woman asked me to go with her to her church (the Christian church). I decided to go as she passed right by our house to go to her home. We went. The church is a large fine building with big pipe organ and was crowded. I was the only member of our church there. I sat and listened, and as I always do, took in all the good. Finally the meeting was over and as the large crowd of people approached the door, a nice looking middle-aged lady approached me and said, "you are a member of the Dunkard Brethren Church." I said "Yes, ma'am." She said, "I used to know those good people away back in Pennslivania, and they were such nice people." She told me her name, where she lived and asked where I lived. Later I found out that she was our county judge's wife. Yes, dear sisters, we are respected wherever we hold up for our profession.

I have traveled quite a bit on the train and street cars, and in all my travels, I have been treated with the best of courtesy and respect. "His yoke is easy, his burden is light, I've found it so, I've found it so; his service is my sweetest delight, his blessing ever flow."

—Poplar Bluff, Mo.

## WHAT THEY SAY.

My Dear Bro. Kesler:

I was very much impressed with the remark some brother made concerning the Monitor. It was this: The Monitor is as the Gospel Messenger used to be. That surely is true. I await the Monitor with happy anticipation because every article has the true Gospel ring. I am assured that your contributors are men of God as I am personally acquainted with many of them. I praythat God may continue to bless your paper with its management, contributors and readers, and sincerely

hope your subscribers will increase until theold-time Gospel power again takes hold of the church we learned to love years ago. I am also glad to report that a good many of our brethren in this part of the country are becoming interested in your publication. The great majority of our elders and ministers are standing firm on the distinctive principles of the church whereof we are glad, and may it ever remain so. Again wishing you God-speed in your endeavors torestore the old-time religion,

I remain,
Yours for service,

* * *

I surely love to read your Monitor and hope and pray the time may soon come when we can be a plain church again.

* * *

Recently a brother sent me $25.00 of "the Lord's money" with seven new subscribers saying use the balance "where you see it necessary." Looks good doesn't it?

## THE SALUTATION OF THE KISS.

By Chas. M. Yearout.

"Greet all the brethren with a holy kiss, I charge you by the Lord that this epistle be read unto all the holy brethren." (1 Thess. 5:26, 27.) This Christian greeting has been practiced in the church of Christ all down her pathway toward the heavenly kingdom.

David James Burrell, has truthfully said: "The two great words of Scripture are "Believe" and "Obey". No man is saved by merely believing in Christ. He must obey. Until he does that, he is not a Christian. As soon as he has accepted Christ as his savior, his whole obligation is represented in the word 'Obedience," that is, obedience to the moral law as set forth in the teachings of Christ. But those who are seeking for an excuse for not observing the holy kiss, will tell you Christ never commanded his followers to practice this apostolic teaching.

The apostles were commanded teach the baptized believers to observe all things whatsoever Christ had commanded them. (Matt. 2:820.) The things the apostles taught were commanded by the Lord. Jesus says of his apostles: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke 10:16.)

The Apostle Paul, who commands the observance of the holy kiss four times in his epistles to the churches, in his letter to the church at Corinth

says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37; see also Gal. 1:11, 12.) Paul commanded the church at Corinth twice to "Greet one another with a holy kiss." (1 Cor. 16:20; 11 Cor. 13:12.)

The salutation of the kiss, was evidently practiced by Christ and his apostles. (Matt. 26:48, 49.) It is very evident that Judas would have never betrayed the Heavenly Master with a kiss, had it not been their custom to greet each other with a kiss when they met.

The apostolic church observed this beautiful token of love, when taking leave of one another. (Acts 20:27.)

The Apostle Peter in writing "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" who were in Christ, says: "Greet ye one another with a kiss of charity, love, peace be with you all that are in Christ Jesus. Amen." (1 Peter 5:14.)

The Church of the Brethren taught and practiced the salutation of the holy kiss universally so far as my knowledge goes, until in recent years, it is practically set aside in many places, except on love feast occasions. This is largely due to unfaithful elders, pastors and traveling evangelists, who neither teach nor practice it, but their influence is rather against its practice. The first time I came in contact with a revolt and disobedience to these New Testament commands I was shocked. A noted evangelist came into the church where I held my membership to hold a series of meetings. Having been acquainted with him in his boyhood, I was glad for his coming. The first night I met him at the church; I made an attempt to greet him with a kiss, but he stiffened his arm, and refused the gospel salutation. He said he did not practice it any more, since he had studied the subject symbolically. The symbolic study of this gospel teaching dispensed with its practice. He also stated that the practice of the holy kiss was unhealthful, as diseases were contracted through its practice. May God pity such lack of faith and distrust in him. The good Lord will take care of those, who from their heart OBEY his inspired Word. The deadly serpent did not hurt Paul, thought it was on his hand. The caldron of boiling oil did not kill the Apostle John, though he was cast into it. The heated furnace did not burn the three faithful He-

brews, but they walked in the burning flames unharmed. The ferocious lions did not devour Daniel, though he was with them all night in their den. Neither will obedience to God's holy commandments bring disease or hurt to his faithful children. Pride and worldliness in the member, is the underlying cause for ignoring and disobeying God's counsel. The salutation of the holy kiss was practiced by the apostolic church and her successors.

The Waldenses, Albigenses, and a number of other persecuted Trine immersionist churches, practiced the holy kiss. When the Church of the Brethren was organized for the purpose of restoring primitive christianity, and the practice of all the commands in the New Testament, they found the salutation of the kiss was practiced, and five times commanded in God's plan of human salvation. It sure must take a stubborn, rebellious christian (?) to ignore a command of God, five times repeated. This christian greeting is a token of brotherly love and fellowship. This gospel greeting was observed in the general church, until pride and a worldly spirit entered the church, then the holy kiss and other plain gospel commands were ignored, and cast out as non-essential. We are living in an age of departures from Bible truths and doctrines. The departures and changes however, are in men. The blessed Old Book of God has not changed. The salutation of the kiss has ever been a peculiarity of the holy brethren or church of Christ all down the fleeting years, and will continue to be practiced by his humble, faithful followers until he comes again, though ignored and set aside by the fleshly world-loving church members.

Brethren, let us walk in the good old paths, and "earnestly contend for the faith once delivered to the saints."

—Moscow, Idaho.

## NON-CONFORMITY.

R. R. Shroyer

Rom. 12:2 reads thus: "And be not conformed to this world but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

What does conformity mean? Webster says: To be like, to resemble, to model after. The christian therefore is taught not to be like, or model after the world, that's clear. To be conformed to the world, is to be **controled** by the world. If persons be conformed to the world is **dress** then the world

controls and leads them in that matter. The doctrine therefore of the apostle is that God's people be not led and controlled by the world.

The apostle says, "be ye transformed by the renewing of your mind." Notice that the **mind** must be renewed.

The fact in the matter is, that all actions of the body are the result of mind action. If the mind is renewed then the body acts in harmony with said renewed mind, in harmony with God's direction. The **carnal mind** is enmity with God. "To be carnally minded is death, to be spiritually minded is life and peace." The renewed mind therefore acts from the standpoint of a renewed **spiritual** mind. God's children are therefore transformed by the renewing of their mind.

Transform means to change the appearance of, like the caterpillar to the butterfly.

This transformation is therefore so distinct as to enable christians to be living Epistles known and read by all men. (2 Cor. 3:2.)

Then, too, the scriptures teach christians should adorn themselves in modest apparel. "Whose adorning let it not be that outward adorning of plating the hair, and of wearing of gold of putting on of apparel. But let it be the hidden man of the heart in that which is not corruptable even of the ornament of a meek and quiet spirit which in the sight of God is of great price." (1 Peter 3:3-4.)

"In like manner that women adorn themselves in **modest apparel** with shame-facedness, and sobriety, not with braided hair, and gold, and pearls or costly raiment, but which becometh a woman professing Godliness with good works. (1 Tim. 2:9-10.)

Adorn means to embelish, to make attracture, to beautify. The apostle teaches that christians shall not aim to make make themselves attractive, by the putting on of gold or pearls or apparel.

The christian should adorn themselves in modest apparel.

Modest means, not bold, not forward, not conspicuous. Hence a Christian will not dress in such a way as to make themselves appear conspicuous or bold or forward in society. Neither will they try to make themselves attractive by wearing gold and pearls. But will manifest a meek and quiet spirit which in the sight of God is of great price.

It is the law of our nature to conform. The simple heart to the world. (Matt. 15:16.) The christian heart to the gos-

pel. (John 15.)

Unwillingness on the part of any person to **drop fashion** locates the affections of that individual with the world. If all women would wear the bonnet as the church asks our sisters to wear, would any sister want the **hat.** You see the world controls them in this matter.

The great objection therefore to plain and modest dressing lies in the desire to have the friendship of the world. James says, "whosoever would be a friend of the world maketh himself an enemy of God."

Plainness and simplicity in dress saves labor, money, beauty, health. Millions spent to keep up with madam fashion. Beauty sacrificed. Fashions are not beautiful. I wonder whether any intelligent person can make themselves believe the fashionable way of wearing the hair makes them more beautiful? The fashions are not beautiful. The bustle once fashionable, the big sleeves, the hobble skirt, the short skirt, the low necked waist, these are samples, none beautiful.

Health sacrificed by fashion. Many go down to immature graves because of fashion.

The Brethren form of dress, a means to an end. To hold intact the principle of non-conformity. The form of dress the method by which the principle is maintained. Churches that have no method have lost the principle.

Some object to the method. In fact the method the church adopted by conference is disregarded, disrespected and in many congregations absolutely turned down, and I declare the principle is gone. The church has never changed the method, the method adopted disregarded, therefore the Church of the Brethren is subject to all the changing styles of the world. So long as conference hasn't seen fit to change the method so long all should respect said method..

Yes, says one, the order of dress as given by conference is **man made.** The book doesn't say what to wear, therefore we don't need to respect it.

Well, I ask, are not **fashions man made?** Who makes them? Are the best people the makers of fashion? Do not fashions come from the underworld of Paris?

I believe the Scotch preacher was right when he said, "Ye people of Aberdain get your fashions from Glasgow, Glasgow from Paris, and Paris from the devil."

Candidly, how about a brother or sister who **turns down** the church standard of dress, supposed to be the best people in the world, and who accepts

the standard of dress of the world (the worst people). How can such members with any degree of consistency claim to be in possession of the Spirit of Christ? Some people, just as soon as the church establishes an order of dress, throw up their hands in holy horror. Say sacreligious! But willing to accept the worldly standard.

The government has an order of dress; secret societies have an order of dress; railroad companies have an order of dress. The church should have one too. If not, why not?

There is power in it. Recognition. The bonnett and plain, modest dress has been recognized the world over as a religious garb. The coat worn by brethren as requested by conference is also recognized as a religious garb.

Plain and modest dress is also a protection. Our sisters with a plain bonnet and modest dress can go down into the slums of the city and not be insulted, the fashionably dressed lady cannot. Immodest dressing causes many to go wrong **morally.**

Many churches existing about us that once were plain are now swallowed up in worldliness and fashion. They gradually lost out. The Church of the Brethren is going that way at a tremendous pace. May there be a strong pull to overcome the enemy.

Loyal leaders needed. There should be no compromising. God help all to that end.

—Greentown, Ohio.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## CHARACTERISTICS OF EARLY CHURCH.

7. **Hospitality and Benevolence.**—"all things common," not "what is mine is my own." 2:44, 45; 4:32-37; 6:3; 9:36, 39; 11:29, 30; 16:15, 34. See also Gen. 18:3-8; 24:17-20, 23, 25, 31-33, 54, 55; Matt. 25:34-40; 1 Tim. 3:2; 5:10; Tib. 1:8; Heb. 13:2, 16; Jas. 1:27; 1 Pet. 4:9. It is pleasing to note that with all the selfishness and greed there is in the world today there is yet much hospitality and benevolence manifest.

8. **Purity, Separateness** 5:13. "There was a line drawn between the church and the world, between believers and unbelievers. It meant something to be a christian. See Matt. 18:17; Rom. 16:17; 1

Cor. 5:1-13; 2 Thess. 3:6.

9. **Joyfulness.** 2:42, 46; 13:52. Accompanying conversion, 8:8, 39. Even in times of troubles, 4:41; 16:25. See also 15:3, 31; Rom. 5:12; Psa. 16:11; 32:11; 97:12; 119:111; Gal. 5:22ffi Philpp. 3:1; 4:4; 1 Pet. 1:6, 8. The joy of the Christian far transcends the so-called pleasures of the ungodly. It is deep and lasting and will attain its fullness in eternity.

10. **Boldness.** 5:29; 13:46; 19:8. Boldness is an essential element of Christian character. It is the opposite of cowardice. It was a prominent characteristic of the old prophets; of John the Baptist; of Jesus Christ; of the apostles after they were spirit-filled; and of numbers of God's people from the apostolic times to the present. As Christian soldiers we need boldness in these days that we may stand for the faith once delivered to the saints in the face of discouragement and opposition. To obtain it we should be with Jesus (4:13); pray for it (4:29); and seek the help of the Holy Spirit (4:31). And why should not the Christian be bold? He is allied with the Greatest Power on earth and in heaven. See Rom. 8:31; Isa. 58:1; Ezek. 2:6; Mark 8:38; Josh. 1:6, 7, 9; Prov. 28:1.

11. **Activity and Growth.** The apostolic church was a live church, a working church and a growing church. 2:4; 2:43; 5:12; 5:42; 8:4 et al. Being a record of activities the book is fitly called the Book of Acts. Note the work of Peter and John, 2:14; 3:12 et seq.; of Stephen, 6:8; 10:7; of Philip. 8:5, 30, 40; and of Paul and his co-laborers, 9:20-22 et al to 28:30, 31. Growth was a natural result of spirit directed activity. To the little band of about one hundred and twenty there were added on the day of Pentecost about three thousand. And later in different lands and at different times multitudes were added unto the church. 1:15; 2:41, 47; 5:14; 6:7; 8:6, 12; 9:31; 9:35; 10:44, 48; 11:21; 12:24; 13:48; 16:5; 17:4; 17:12; 17:34; 18:8; 19:20; 28:24.

12. **Holiness.** "Great grace was upon them all," 4:33 latter clause. To live in a state of grace is to live a holy life. Holiness is inseparable from the

Holy Spirit. It is thus defined by Cruden: "a conformity to the nature and will of God, whereby a saint is distinguished from the unrenewed world, and is not governed by their maxims and customs." The following extracts from a tract are deemed worthy of quoting here:

"The avoidance of little sins, little inconsistencies, * * * little exhibitions of worldliness and gayety, little indifferences to the feelings and wishes of others, little outbreaks of temper or crossness, or selfishness, or vanity,—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. * * * And then attention to the little duties of the day and hour in public transactions or private dealings or family arrangements; to the little words and looks and tones; * * * to little plans of quiet kindness and thoughtful consideration for others; to punctuality and method and true aim in the ordering of each day —these are the active developments of a holy life, the rich and divine mosaics of which it is composed."

The high priest, under the Mosaic law, bore the inscription, "Holiness to the Lord" (Ex. 28:36); the Apostle Peter writes: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy for I am holy'." (1 Pet. 1:15, 16). And the writer to the Hebrews says, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.)

**In conclusion:** not all spirits are holy; let us take heed that we be not deceived. We are warned to "try the spirits whether they are of God" (1 Jno. 4:1.) We may be sure that any spirit that is not in harmany with God's Holy Word is not the Holy Spirit. How may we obtain the Holy Spirit? In the Book of Acts we find these requisites: repentance and baptism (2:38); prayer and laying on of hands (4:31; 8:15-17); and obedience (5:32). God help us that we may have more of his Holy Spirit that in these evil days we may more perfectly exemplify the characteristics of the early apostolic church: devotion, steadfastness, unity, benevolence, joy, boldness, activity and holiness.

—C. W.

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Many questions of different kinds come to our desk. These we endeavor to answer through the columns of the "Monitor" or by correspondence.

# BIBLE MONITOR

VOL. 11. May 15, 1924. NO. 10

"For the Faith Once for All Delivered to the Saints"

## CHAIN LETTERS

### No. 1.

O Lord Jesus, we pray thee to lead us from evil and to dwell with thee in life everlasting.

"This prayer was sent around the world in the life of Christ. All who read it were happy; all who passed it by came to great misfortune. Copy this prayer and send it to nine of your friends in less than nine days. State the date you received it and do not sign your name. On the tenth day you will receive great joy of some kind. Do not break the chain."

### No. 2.

'O Lord, we pray, we pray thee to keep us from evil and bring us to dwell with thee.

'O Lord, let thy Spirit shine on all nations. I pray there shall ever be peace among all. Amen.'

"Copy and send to nine of your friends within nine days, and on the tenth day great joy will come to you. Please don't break this chain of prayer.

"All who fail to send on will meet with some misfortune.

"This was sent in Jesus' time and it is to go around the world again. Sign no name. Sign year giving date."

These two letters came to our desk recently and we pass them on, not to nine, but to all the "Monitor" family, with the prayer that none of you are big enough fools to pay any attention to such letters, and, also to say it is merely a waste of time and money to send such letters to our address. We just simply "pass them by" and go on about our business, praying our own prayers and not those gotten up by someone else and,—nothing in the way of misfortune comes to us by "breaking the chain."

Compare these prayers with each other and with the ones you receive and see how many different prayer "were sent (?) around the world in Jesus' time," and then ask yourself how silly and fooilsh it is to encourage any such wasteful practice. Of the many similar letters coming to us during the past forty years none have been ocpied and sent.

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A man that is right, lives right, has more power, in his silence than the other has by his words.

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If the truth hurts us, the disease is in ourselves.

## WHAT DIFFERENCE DOES IT MAKE?

Recently we talked with an intelligent gentleman who said that people are coming more and more to believe that it does not make any difference what church a man belongs to, so long as he makes a profession of religion. We think the man was right, but not in the sense that he intended. As we look at it, it does not make any difference what church a man belongs to when all come equally short of obeying the commandments of the Lord Jesus. A man who lives up to the requirements of one of them has about the same chance of being saved as does the man who lives up to the requirements of another of them. The larger part of the service is of men, and we cannot hope or believe that it will suffice for the saving of the soul. There is but One Name through which we can be saved. There has never been more than the One Person authorized to lay down the law without obedience to which it is impossible to be saved.

It seems so strange, so contrary to all reason, that men will quote some of the learned men of the world and of the church as if their opinions, even when in direct opposition to the Word of God, were enough to settle the matter of salvation. Why is it so hard for men to believe that the Word means what it says? Jesus said: "The word that I have spoken, the same shall judge him in the last day." What possible effect can the words of any man have on this statement by the Master? Is anyone so foolish as to think thet the word of man can or will make null the Word of God? When Christ promises salvation, what man can bring condemnation? And when he promises condemnation, what man can bring salvation to the condemned one? O foolish Americans! to reject the counsel of God and trust the most precious of your possessions to man's word.

There is but one right road through this world, but one that leads to safety and happiness in the world to come. Many other roads cross this one, or run alongside of it for a time; but none of these other roads leads to the same destination. Ultimately all of them lead to the place which we wish to avoid. It makes no difference so far as our soul's salvation is concerned which of these other roads we follow, for salvation does not lie at the end of any of them.

Christ came because man was hopelessly astray in this world, without God and with-

out hope. After nearly two thousand years under the teaching of Christ, are we to go back and accept the teaching of men? God forbid. We need to say it, teach it, live it, that Christ is the only hope of salvation. Those who seek to climb up some other way are thieves and robbers,—and they will never get inside the pearly gates. They have no right to the tree of life, and so will not be allowed to enter in through the gates into the city of God. This is as certain as that day follows night; and yet how few believe it, accept it.

What differenc does it make? We have the two destinies of man pictured very vividly by One who always spoke the truth, who was and is the truth. Can any sensible person say that it makes no difference in which of the final abodes a man spends eternity? Men have tried all kinds of ways to get rid of the idea of a reward in the next world proportioned to the deeds of this life. But they cannot get rid of it. The word has gone forth; every man shall receive reward according to his deeds, whether they have been good or bad. Every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. And it is this same Jesus who says: "The word which I speak, the same shall judge you in the last day." There is no escape from his rule. No man worthy of the name of Christian wishes to escape from it.

Why, then, do we, who for so long a time kept ourselves separate from those who do not accept the whole Gospel, at this late day unite with them and by our actions say that their partial obedience is as good as full obedience? Have we ceased to believe as did our fathers? Are we wiser in following men than they were in following the teaching of the New Testament? They were not perfect, but they sought to approach perfection by drawing closer to the Word. Neither are we perfect; but do we seek perfection by getting farther and farther away from the Word? God help us all to know and do his will in all things.

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Uniontown, Pa.,
20 Robinson S.t,
May 1, 1924.

Elder B. E. Kesler,
Poplar Bluff, Mo.
Dear Bro. Kesler:

Received your letter the other day, glad to know that it is possible to have the meeting before A. M.

Now about railroad information. First, B. & O. R. R. from Pittsburgh to Uniontown: LV

Pittsburgh 8:15 a. m. and AR in Uniontown 10:40 A. M. Pittsburgh 11:10 P. M. and AR in Uniontown 2:26 A. M. LV Pittsburgh 1:00 P. M. and AR in Unitiontown 3:38 P. M. LV Pittsburgh 4:45 P. M. and AR in Uniontown 7:00 P. M. B. & O. R. R. from Fairmount, W. Va.: LV Fairmount 10:10 A. M. and AR in Uniontown 12:59 P. M. LV Fairmont 2:40 P. M. and AR in Uniontown 5:31 P. M. LV Fairmont 7:00 A. M. and AR in Uniontown 9:05 A. M. LV Fairmont 12:25 A. M. and AR in Uniontown 3:16 A. M. Now I think for the folks who come from the west it would be best to come by the way of Pittsburgh. I thought I would give you the time of the trains from Fairmont because it might be nearer for someone to come that way. Again those coming from the west if they desire to do so can come direct to Connellsville and from there on the trolley car. The cars run every half hour from Connellsville to Uniontown. Those coming from the East over the B. & O. should come to Connellsville and from there by way of the trolley car.

Those coming over the Pennsylvania R. R. can leave Pittsburgh at 4:53 A. M. and AR in Uniontown 8:38 A. M. At 5:22 A. M. and AR in Uniontown 8:50 A.M. At 8:00 A. M. and AR in Uniontown 11:10 A. M. At 12:20 P. M. and AR in Uniontown 3:40 P. M. At 1:40 P. M. and AR in Uniontown 4:32 P. M. At 3:57 P. M. and AR in Uniontown 7:02 P. M. And leave Pittsburgh at 5:09 P. M. and AR in Uniontown 7:45 P. M. There are no trains on this road that stop in Connellsville, only those that come from Pittsburgh so there is no need for those coming on this road to change in Connellsville for the trolley, they can come right on to Uniontown.

Anyone coming should notify me as to the time they expect to arrive in Uniontown, if by rail, over which road, and if by trolley, about the hour they would arrive here. This can easily be determined by the time they expect to arrive in Connellsville. My address is 20 Robinson St., Uniontown, Pa.

I will see that ll are met and taken care of. They should let me know in plenty of time or as soon as possible so arrangements can be made.

Should there be anyone driving through to conference who are going to stop over for the meeting ,they should notify me. I would like to have all arrangements made in plenty of time.

J. E. Whitacre.

## THE ADVANTAGE OF BEING RECOGNIZED

By Samuel Weiner

There is a great advantage when traveling or otherwise of being recognized to know where one belongs. In my young days nine years of my married life were spent in the Greenland congregation, W. Va., and in that time Elder Jacob Wine of the Flat Rock congregation of Virginia came over the hills and valleys there to preach for us. When visiting at one time at my house he told me that there was a certain prominent brother in the west that he had heard of and spoken of and he had had a desire to meet that brother and as he made a trip into the west at a certain time he was in Chicago and was on the sidewalk of one street and he saw a man across the street on the opposite sidewalk that he recognized as a brother by his dress. So he immediately crossed the street to speak to the brother and behold it was the very brother that he had a longing desire to meet and see.

And at a certain time when I lived in Michigan I was down in Indiana and when on my way home soon after I boarded the train, there came to me a young man and said don't you belong to the Dunkards? I answered yes. He said his father and mother belonged so he seated himself beside me and we had a long pleasant visit. Altho he was not a brother he was glad to meet one.

While I was living in Arkansas I made a trip to Minnesota and north Wisconsin and while waiting in the depot at St. Paul for a train out, I met Eld. P. S. Miller. There we recognized each other by our dress. I was glad for the good visit I had with him as I never had met him before. When I traveled on the train I always was on the lookout to see if I could recognize a brother or sister and at different times I did and had a visit. I like to look like a brother and be recognized as one.

—Peace Valley, Mo.

## WHAT IS RELIGION?

John E. Demuth

"Pure and undefiled religion before God and the Father is **this** to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world" (Jas. 1:27) This quotation suggests, and observation teaches, that there is the opposite to the one mentioned, the impure, the defiled, and the worldly consequently right and wrong kind, the pure and undefiled **before** God, and the adulterated, the feigned and

the mistaken kinds. Religion which is **right** before God denotes the diligent study into, and practice of **all** that pertains to the **worship of God,** and the resolution of the **will for God,** and love to God and to mankind, and in a **constant care** to **avaid** whatever God would disapprove of. The foundation of most religion is in the belief, in the existence of asupreme being, with supreme power. Godliness and religion are very much like. The apostle James in the first chapter sums up religion with acts of **love** and **mercy, separation** from the world and **restraint** of the tongue. I believe the purpose of the visit as stated is not especially to be entertained, and to have refreshments served, but primarily to assist those who are in physical, financial or spiritual distress. **Jesus** says in so doing, it is done unto him. (Math. 25:40; Prov. 19:17) In the 26th verse of 1st chapter James says if any man among you seem to be religious and **bridleth not** his tongue but **deceiveth** his own **heart,** this man's religion is **vain.** Deceived not knowing that although his life may be commendable in other respects yet the **evils** of an unrestrained tongue spoils it all. Some of the evils of the unbridled tongue is tale bearing, back biting, slander, foolish jesting and talking, lying, etc. A good tree cannot bring forth evil fruit. (Math. 7:18).

In chapter 3:2 he says if a man does not offend in **word,** the same is a perfect man. If he has grace and power to control and subdue the unruly tongue, so his words are harmless and helpful he will also control all the other members of the body, and thus all the issues of life. (Prov. 4:23.) If he can govern the greater evil, he can the lesser. The tongue is an outlet of the heart, the outlet reveals the inner life. It has truly been asserted "If the heart is right all is right" but if the actions of life are out of harmony with right can the heart be right? By their fruits ye shall know them. If the heart is deceitful, or hypocritical the outword life will prove to be the same. (Can a fountain send forth salt water and fresh?) The Pharisees are examples of this kind. They did their religion **before men** to be seen of them, rather than **before God** to be approved of him. Jesus said they have their reward and they were still without the kingdom of God for "except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in **no wise** enter the kingdom." They honored God with their lips when their hearts were **far** from him. **This**

**kind** of **religion** is still up with the spirit of the times, while the religion of the early church is said to be behind the times, since this is the case largely, there is something vitally wrong with much of the religion of today. The inspired word upon which religion is founded, is the same as it was then, principles never change. Many have a form of Godliness, but deny the power thereof. To have convincing saving power, those who claim to have religion, must evidence it in their lives. So it can be truly said they have been with Christ and **learned of him** by trying to do and practice what Jesus taught by precept and example. What the world **needs** today is not the popular, up with the times, men pleasing, self indulgent, cross forsaken kind, but the self denying kind instead, presenting our bodies a **living** sacrifice unto God, to be used to his glory, and his service, that others than us may be led to glorify our father which is in heaven, and to obey **from the heart** that **form** of doctrine which has been delivered unto us, (Rom. 6:17) being not conformed to this evil world, but being transformed by the renewing of the mind, and to be willing under all circumstances to say not **my will**, but **thine** be done and to be in reality living epistles known and read of all men (people read lives) that our chief purpose of life shall be to obey and imitate Jesus, having the life and teaching of **Jesus** as our **ideal** and then do our best to attain to it. **Feigned** kind of religion is used to get a standing with men, to get business, and popularity before the public. Some use it as a cloak. Wear it on Sunday, and keep it six days of the week in the wardrobe. Also use it to hide their tricks. The **kind of religion** one has will be known by his conduct, talk, dealings. In what he will take when the opportunity is his to take more than is due him. Whether he will or will not misrepresent anything to get more than it is worth. Whether he will profiteer. (Extortioners cannot inherit the kingdom of God. 1 Cor. 6:10) How about churches doing so to raise monew for a good cause? Much power of religion is lost by many who claim to live the simpler life, and belong to the church that stands for plainness, but show in their dress signs of pride in the heart, and the love for fashionable dress. No one can have the gospel adornment of a meek and quiet spirit which in the **sight of God** is of **great price**, and at the same time be outwardly adorned with unbecoming attire. Sometimes mothers who dress plain themselves,

will train innocent children to be butterflies of the foolish fashions, cannot be humble in heart. Such have a proud look God hates. If a brother gives scant weight or measure it reflects dishonesty. If he drives hard bargains, it shows coveteousness and following the things that have the appearance of evil, indicates carnality. Straws indicate the way the wind blows. So with those who seem to be religious, their lives tell whether **they** are **moved** by the **world,** or the **religion** of **Jesus Christ.** What a wonderful power is lost by professors of religion and churches in not proving to the world that there is **reality** in religion. No wonder that Bro. Wilber Stover could make the statement in the Bible Monitor of Nov. 15, 1923, that many heathen converts to christianity, who come to the homeland, and see the religious situation here, loose faith in the christian religion. It is indeed sad that so much of religion is superficial.

(To Be Continued.)

## THE MATERNAL RESPONSIBILITY OF THE CHURCH.

By Leander Smith

Jesus, the Super-Analogist, used the figure of the physical birth "Ye must be born again" in seeking to define for an individual what was later to be the substance of his commission to all that would believe on his name. "Go ye therefore, and make disciples," by the process of the "new birth" as wrought by the power of the Holy Spirit, and then that which naturally follows to carry out the figure suggested. "Teaching them to observe all things whatsoever I have commanded you."

Psychologists tell us that when a baby is born and for some time following birth its mind is a total blank. There is not registered on his mind the slightest impression. He has mentally "brought nothing into the world" and knows absolutely nothing about the world into which he has been brought. But as the processes begin to appear and gradually concepts are formulated, there arises a consciousness of the difference in the appearance of mother and father. At the same time images are forming in other fields of experience; the child begins to discern between the intonations of the voice of the parents. The soft musical voice of mother differs from the voice of father. These fields of experiences become related one to another. As he grows and his experience broadens he is intent only upon the satisafction of his active impulses, and does

not realize that he is forming concepts of the ever increasing number of objects that come within the range of his experience. With an almost unimaginable rapidity the mind is passing through the various degrees of development, and continuously grasping for those things with which to erect its structure.

How jealously the protective instinct of the ever watchful mother guards the life of her child, shielding it from all contacts and influences that would arrest its growth, or in any way blight its prospect for full development. With what earnest concern she begins with the lisp of the word, to teach, to train, and to direct the course of the life God has entrusted to her. No sacrifice is too great to be made that opportunity may give for the life to blossom forth into fullness of physical and intellectual charm.

All that can be said that is peculiar to the conception of the physical birth and the consequent growth to maturity, is implied in Christ's use of the figure to describe the process of development from the "newborn babe" to a "fullgrown man in Christ." Just as the birth of a child brings it into a great world the vastness of which it is totally unconscious, so does the "new birth" bring the soul into a world that is absolutely foreign to any sensation or experience of the past, "out of a world of darkness into his marvelous light."

There can be no just appraisal made of the new sensations on the basis of the past experience, "spiritual things are spiritually discerned," there being no existing relation between life as it was and as it is has now become, "a new creature." The mind being blank as far as spiritual images are concerned, there can be no spiritual concept, absolutely no motive power to direct in the adjustment to this new sphere of life. Just as the child's mind is open to impression, so will the mind of the new-born babe in Christ, be open to receive material from which to build its spiritual structure.

As in the case of the physical, so the spiritual, the formative value or quality of the impression will be largely dependent, upon the environment and influence thrown about the individual, and will unquestionably determine as to whether there will be a healthy development or an arrested or retarded growth. The vociferous exclamations of a newborn babe, by force of natural desire makes known its needs of nourishment and support. Instinctively, it turns to its mother's breast who lovingly and ten-

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derly ministers to its necessity. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." We are born with a compelling appetency for spiritual nourishment; it is a perfectly normal condition. As the newborn babe cries instinctively for food to supply a physical desire the nature of which it knows nothing, the "newborn babe in Christ," is born with a hunger and thirst for the bounties of spiritual grace, the character of which he is as yet unacquainted, and if he is to develop into a "fullgrown man, unto the measure of the stature of the fullness of Christ" this inherent and legitimate appetite must be ministered to. He does not possess the powers of discrimination, the ability to select those things which are particularly adapted to his spiritual needs. Paul represents the church, as responsible for the feeding of spiritual babes. "I fed you with milk, and not with meat; for ye were not able to bear it."

The responsibility for adopting the proper quality of spiritual ration is not upon the individual alone but becomes obligatory upon the spiritual mother, THE CHURCH. But, alas! Oh, how many of our churches allow their ministers to feed the flock with the very strongest bacon of worldliness. "Behold the days come saith the Lrod God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. The word of God is the food, and to provide the exercise necessary to a healthy spiritual digestion. The church is the agency used of the Holy Spirit to bring about the spiritual birth, and continues inevitably in that capacity, to be responsible for the essential ministrations to spiritual growth. For the church to create a stiuation which results in spiritual birth and then to allow those babes in Christ to be fed on the chaff to be swallowed up in the masses, and to allow men (and women) who are not sound in the faith to guide and direct the lives in worldliness is nothing short of a travesty, and is no less a matter of criminal negli-

gence, than would be a secular case of maternal delinquency.

Jesus placed the accent on "make disciples" in giving his charge to his followers, and certainly there must be birth, before the one born can be taught but the obligation is no less imperative to train and cultivate those who have been discipled to the saviourship of Christ that they may take their place as faithful 'stewards of the manifold grace of God." We are learning that human personality as it expends itself in definite service provides the most plenteous channel through which the vitalizing power of the Holy Spirit can come. Our church is spending too much of her energy teaching "leadership," the word leadership was coined by our church during the world war. It has a worldly meaning, See Isa. 9:16; Matt. 15:14. We have lost the importance of SERVICE, service is rendered by SERVANTS. If we ever expect to become great we must become SERVANTS, Christ supplanted the word Leadership with the word Servant, see (Matt. 29:26-28; 23.11; Mark 9:35; Tit. 1:1; I Pet. 2:16; Rev. 7:3.) Too long we have restricted our intake of spiritual power to the message from the pulpit, or the devotional and prayer service, coming back at regular intervals for a new supply and wondering why we seldom if ever have an experience of overflow Spiritual power becomes ours only as we learn to discern the sources of its flow, and bring ourselves into an attitude to receive it.

We must get back to the Bible, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11.)

1307 West Fillmore St.,
Phoenix, Arizona.

## THE TIMES HAVE CHANGED.

D. F. Lepley

Adam and Eve were not long in the Garden until the "Times changed."

God had established a plan and mode of life for them, but somebody came along and told them that the "Times had changed," and showed them a "better way," (as they thought.) And so they accepted the "better way." But that way did not please GOD for HE had not CHANGED.

After misery and suffering had multiplied in the earth for a long period of years, as a result of "the changed times," God heard the groanings and cries of his people and through Abraham and the patriarchs

he established "A PEOPLE," for himself, through whom the whole world should be blessed, and towards this end God, through his servant Moses, gave them the completest "CODE OF LAWS," rules and instruction ever given to men, as a guide for their lives and conduct in every activity and condition of life, and impressed it strongly upon his people that in order to reap the promised blessings they must be OBEDIENT TO THIS "CODE."

From time to time God appointed leaders, prophets and judges to look after the welfare of his people, and they prospered and grew abundantly as long as they REMEMBERED their "Code."

But after awhile the "times changed," and someone came along and told them that they were all out-of-date, away behind the times. Just regular "old fogies." "Don't you know that it is the up-to-date style nowadays for people to have kings of their own choosing, and have palaces and courts, societies and armies and all such things? It is time that you were getting up-to-date."

And, of course, they liked the IDEA—to get away from that "straight-laced," hard old CODE, and have a little liberty, and FREEDOM of their own WILL, and a good time. So, they adopted the "new idea," and the change seemed to suit them just fine until heart-breaking trials began to accumulate and their burdens kept on multiplying from year to year. Then they began blaming God for not doing his part any more, as he had done during the years before the times had changed.

But it took them a long, long time to learn that while THEY and the TIMES had changed, GOD and his "code" had failed to CHANGE.

In following the life and history of this "chosen people" down through the centuries, it is simply a repetition of this age old story over and over,—being driven back, from time to time, to their "code" and peace and prosperity, through long periods of suffering, persecution and affiliction, as a result of their DISOBEDIENCE in following the LURE of the changing times, and getting away from God and his code, until it resulted finally in their rejection by God, as "his people," and their destruction as a nation. Yet GOD and his CODE still remained the SAME, althoug hthe TIMES had CHANGED.

Then, God chose a NEW PEOPLE to witness for him and manifest his truth and his

love to the world, and appoint unto them a NEW LEADER of his own makign, his own choosing, to teach and PERPETUATE his code, after confirming and putting new life and the fullness of his spirit into it.

And "his people" did run well for a period, and grew spiritually, and prospered abundantly even in their temporal affairs, while the Roman world, in which they lived, was growing towards its zenith of power, enlightenment, civilization and luxury.

Then, on eday, that same old busybody came along and reminded this people that the TIMES had changed, and that their "old code" was all out-of-date, and that if they expected to keep "IN with the WORLD", and "get their own," they had "better wake up and go along with the procession," or they would soon find themselves so far in the rear that they would be lost entirely."

This seemed like good reasoning to their leaders, and so they decided to "go along", which they did, year after year, farther and farther on their way TOWARDS paganism and idolatry. Pitching their tents toward Sodom.

The TRAGEDY of it all is that men will NOT REMEMBER, and that they refuse to profit by the experiences of the past.

Through the centuries, before the final and total collapse of Israel as a nation, faithful and spirit-filled men of God, like Elijah, Isaiah, Jeremiah and many others, came to this people from time to time, and warned them of what the end would be, and plead with them to return to God and HIS CODE. But they were reminded by their leaders that as "Prophets" they were a FAILURE. As "Calamity howlers" they were all out of STYLE and out of PLACE, because the TIMES had changed, and their "old fogy" ideas were OUT-OF-DATE, so they were ignored, maligned, abused and persecuted, and some of them were killed.

So, too, after God had chosen "a people" a second time, and they too had wandered out into the world, there were still quite a few faithful old SAINTS, who stodd steadfast and loyal to "the code" that God and their original LEADER had given them. But the younger and "up to date" leadership insisted that the "TIMES HAD CHANGEL", and that their warnings and their advice did not appeal to them at all, and that they were all out of PLACE, so they

"The Leader" put them out of the WAY, into martyrs graves —while they themselves progressed farther and farther into Roman civilization and refinement, until God and "his code" were practically forgotten, and "his people" lost in the period of CHAOS and the "DARK AGES", when "CIVILIZATION" had become a thing almost unknown, while the world was groveling through misery and wretchedness, through strife and turmoil, and through the travail of sin, seeking after LIGHT.

Yes, the "times had changed." The people had changed with the times. But when they again FOUND God and LIGHT, they discovered HE had not changed, NOR had he changed "his code".

Then, long years ago, God AGAIN chose out "a people". The third time. (At least that is what we, The Church of the Brethren claim,) A small people with a small beginning, but with stout and faithful hearts.

A "peculiar" people, strong in faith, courage and Christian fortitude, to PERPETUATE HIS CODE. To preserve it in all of its fullness, so that the whole Gospel in all of its plainness and simplicity, with all of its soul saving power, should not perish from the earth. To preserve it as a saving heritage to a lost world.

To this small people God intrusted this soul saving heritage. Ah, what a responsibility.

For centuries they did run well. They kept the faith. They were true to the trust that God had committeed unto them. Through wars and persecutions, through trials, opposition and reproach, they stood steadfast, true to the "code" of their LEADER.

But some years ago, some one came along and told this people, this small, plain, simple-hearted people, whom the world thought "peculiar" because they preached and practiced and lived out the ENTIRE CODE that was intrusted into their keeping. Yes, he told them that the TIMES HAD CHANGED. That their "CODE" did not FIT the times any more. That it was OUT-OF-DATE, and that if they wanted to hold their own in the "Christian world" they would have to CHANGE their code, or at least INTERPRET it so as to fit the TIMES that they are living in.

He suggested to them that they were uneducated, and in fact had not "learning" enough to understand even what their OWN CODE really MEANT—that they were so far behind the times, and so

woefully IGNORANT of the customs and demands of our modern civilization, that they would have to "move forward" and get "UP-TO-DATE".

He suggested to their leaders that they ought to send all of the best and brightest of their young people to college, and give them a good education, and such a TRAINING that they could UNDERSTAND the needs and the desires of our modern civilization, and how to SUPPLY these things that the people WANTED. And above all so that they might learn how to ADAPT or REVISE their out-of-date "Code" so as to meet the DEMANDS of our "New and refined" social and religious institutions and activities.

These suggestions seemed to appeal to the leaders of this "peculiar people," and they agreed to take it under advisement. So they have been following up this idea more and more from year to year, until TODAY they have just about CAUGHT UP with the world with all of its modern ideas, customs, habits and fashions. They dropped the term "peculiar" from their name, and RE-TRANSLATED their "Code" in the terms of modern thought.

They are seeing "New and greater visions," a broader "World out-look," taking their place and trying to participate in ALL of the "big things" of "Modern Christian America?" Which today is reveling in prosperity and wealth, luxury and vanity, proud of her modern civilization, great wealth and exalted place in the world, outdoing even exalted Rome in the zenith of her civilization and power.

But Rome FELL, like Babylon and Persia and Greece fell, and GREAT was her fall after that she had accepted a "new code", made to suit her NEW civilization.

Are we not AGAIN standing upon the threshold of a fall?

Is history not again REPEATING ITSELF?

Is not the hand of God again WRITING upon the walls of our temples, dedicated to pride and idolatry, this message—"Thou are weighed in the balance and art found wanting?"

Yes, the TIMES have CHANGED today like they always HAD changed in the past, and this "SMALL PEOPLE," this plain, simple-hearted people, that God had chosen to preserve his name and his UNCHANGEABLE CODE inviolate, is changing with the TIMES, moving along again with the WORLD toward paganism and idolatry, just the SAME as God's chosen ones

have done MANY times before in the past.

And as it was in the days of Elijah, so there are yet today among this people, a goodly number of faithful old witnesses of this life giving, God given and spirit filled "Code" who have not yet "bowed their knee to Baal." The modern Baal of pride, vanity and the carnal pleasures of a worldly life.

But these witnesses, grown old and ripe in long years of self denying service for their leader, and rich in Christian experience, are relegated to the back seats, held under subjection, and representation and expression in its councils denied them by the modern "Super-man", the all wise trained LEADERSHIP, of this people, who looks down upon them with contempt and speaks of some of them as "just a lot of 'old out-of-date soreheads and kickers" who just will not "go along". And of others as "old well-meaning ignoramuses, just a little 'off' in their heads, but harmless."

"They just cannot get it into their heads that the TIMES have changed", "and so we just have to keep them where they are and where they belong."

But thank God, they DO KNOW that the times have changed, and they DO KNOW that the PEOPLE have changed with the TIMES. And the thing that so deeply CONCERNS these few Faithful WITNESSES is, that they DO KNOW that the God that "CHANGETH NOT" will judge his people by "THE CODE" that "CHANGETH NOT".

"Though heaven and earth pass away MY WORD shall not pass away."

"MY WORD is TRUTH." And TRUTH NEVER CHANGES.

"WATCHMAN — WHAT OF THE NIGHT?"

—Connellsville, Pa.

## JUSTIFICATION BY FAITH.

J. H. Beer

Rom. 5:1-2, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Justification may be defined as the gracious act of God, whereby he pardons and accepts sinners on the righteousness of Christ, who, by his death, atoned for sin. (Rom. 4:25) "Who was delivered for our offenses, and was raised again for our justification."

It is an act of God in which one is declared guiltless or acquitted. The justified man is one who is pardoned from any and all guilt, and stands before God and the world as a free man, while justification, as a free act, is ascribed to God. "It is God that justifieth." (Rom. 8:33.) "Who shall lay anything to the charge of God's elect? It is God that justifieth," and while it is by faith, it must be borne in mind that it is not by faith alone. The most misleading teaching, is the doctrine which teaches that a man is justified by faith, independently of the duties which by divine appointment have been associated with faith. (Luke 7:29, 30.) "And all the people that heard him, and the publicans, **justified God**, being baptized with the baptism of John. But the Pharisees and lawyess rejected the counsel of God against themselves, being not baptized of him."

It is the accepting of this faith alone doctrine that has led so many professors to disregard the plain commandments in the teaching of the New Testament. There can be no stronger test of faithfulness than obedience. The person who believes and obeys is the justified person. (1 Sam. 15:22, 23.) "Behold to obey is better than sacrifice, and to hearken then the fat of rams. For rebellion is as the sin of witchcraft, and stubborness is as iniquity and idolatry, **because thou hast rejected the word of the Lord**, he hath also rejected thee from being king."

James 2:22 says, "faith wrought with works, and by works was faith made perfect."

James 2:20 says, "faith without works is dead" in the teaching of the New Testament there is no such a thing as justification by faith alone, it must be associated with obedience to the teaching of Christ, and the apostles. In the absence of this obedience faith is ineffective. The man who believes that Jesus Christ is God's Son, and that he is the saviour of the world, through the gospel, cannot claim justification on the ground of mere belief. (James 2:19) "Thou believest there is one God; thou doest well, the devils also believe and tremble." Through obedience the christian's faith is made perfect whereby he may claim the promise of justification by faith, and obtain peace with God. (Rom. 5:1-2) and rejoice in the hope of the glory of God.

—Denton, Md.

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Our behavior in little things is the truest test of what we are.

## PEACE.

J. L. Switzer

There are, just now, many learned and far-fetched schemes to get rid of war. Peace! Peace! they cry—when "there is no peace, saith my God to the wicked."

The whole plan of the peace-makers, in their various schemes, is to find some plan to avoid the consequence of sinfulness.

There is but only ONE WAY THE ONLY POSSIBLE WAY, to have peace and avoid war; that is: "Cease to do evil and learn to do well". If you can dethrone the Almighty then you may continue on in debauchery and yet have Peace.

One profound (?) plan which the Gospel Messenger endorses, is to "teach the young men not to go to war." That is about equivalent to teaching scholars not to let the master punish them. Young men have very little say in this matter when the Government drafts them.

Is there, then, NO Peace?

Indeed there is. There is "Sweet Peace, Sweet Peace, the Gift of God's Love". But it can only be obtained by forsaking sin and coming under the command and banner of the Prince of Peace. For the world of wickedness there is no peace, either here or in the world to come.

Peace to a world steeped in debauchery, is a phantom, a mirage, a delusion, a mockery and if a prophet would open your eyes you would see satan grinning at your futile efforts to endeavor to reach what is forever beyond you.

Come to Jesus for Peace. Leave the wicked world,—and Jesus will give you Peace.

—Carterville, Mo.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

Daily Readings.

JUNE.

1. Sun.—2 Chron. 36:11-21; Psa. 80.
2. Mon.—Ezra 1:1-2:42.
3. Tue.—Ezra 2:43-3:13
4. Wed.—Ezra 4, 5
5. Thu.—Ezra 6
6. Fri.—Ezra 7
7. Sat.—Ezra 8
8. Sun.—Ezek. 34:11-31; Jno. 10:1-16, 27, 28
9. Mon.—Ezra 9, 10
10. Tue.—Neh. 1, 2
11. Wed.—Neh. 3
12. Thu.—Neh. 4:1-5:13
13. Fri.—Neh. 5:14-6:19
14. Sat.—Neh. 7

15. Sun.—Ezra 3:8-13; 6:14, 15; Psa. 126
16. Mon.—Neh. 8
17. Tue.—Neh. 9
18. Wed.—Neh. 10, 11.
19. Thu.—Neh. 12
20. Fri.—Neh. 13
21. Sat.—Esther 1
22. Sun.—Neh. 8:1-12; Hos. 14.
23. Mon.—Esther 2
24. Tue.—Esther 3
25. Wed.—Esther 4
26. Thu.—Esther 5
27. Fri.—Esther 6, 7
28. Sat.—Esther 8
29. Sun.—Micah 4: 1-8
30. Mon.—Esther 9, 10

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**The Book of Esther** is the last of the required readings for this year, excepting the Sunday readings, which will be continued to the end of the year. Optional readings are in preparation for the next three months.

"**This Quarter** closes the brief outline of Old Testament history which has been given as a summary of the somewhat detailed study given in 1818-19, 1920, 1922 and the biographical quarter given in 1923, thus closing the Old Testament study for the eight year cycle which began with January, 1918."—Arnold's Practical S. S. Comentary on lesson for June 29, 1924.

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### Permission Given Cyrus Wallick.

**A Letter** from the United Presbyterian Board of Publication dated April 21 says:

"Your favor of April 1st, asking permission to publish in the Bible Monitor certain of the metrical version of our Psalms, as published in our Bible Songs, in connection with a three year Bible reading course, was duly received.

"I had delayed replying to your letter until our Board could pass upon the request. I am pleased to announce that our Board met today, and agreed to grant you permission to use any of the metrical version of our Psalms in our Bible Songs that you might wish, provided you was careful to publish, also, the fact that they were copyrighted by the United Presbyterian Board of Publication on a given date, and that they are used by permission. * * *

Yours very truly,

U. P. Board of Publication,
E. M. Milligan, Manager."

**Look** for selections from Bible Songs in future issues of the "Monitor".

## "He That Troubleth Israel."

I Kings 18:17.

Israel was in great trouble. A terrible three years drought had brought the country into dire distress. Ahab, one of the wickedest of Israel's wicked kings, suddenly meets Elijah, one of the greatest of Old Testament worthies, and accuses him of being the trouble maker. It was not the first time nor the last that the cause of trouble has been laid to the wrong man. In the time of Moses the children of Israel accused him of bringing upon them the calamities which they suffered in the wilderness. And of Paul and Silas at Philippi it was said that "they do exceedingly trouble our city." Ahab failed to see, or if he saw failed to acknowledge, that he himself was the cause of trouble. His sin and the sin of the nation which he ruled had brought punishment.

Elijah was a man of conviction and had courage to stand by his convictions. He might have reasoned thus with himself: "The nation is too far gone in idolatry for me to do any good. If I speak against their sins I will only stir up opposition and accomplish nothing in the end." But he delivered the message the Lord has given him in the face of discouragement and opposition.

We need men and women today who have convictions and the courage to stand by their convictions, who will not sit quiet when worldly innovations are brought into the house of God, but will utter a protest, even though they be called kickers, knockers, sore-heads or trouble makers.—C. W.

## IN THE MIDST OF WOLVES

L. I. Moss.

"Behold I send you forth as sheep in the midst of wolves." (Matt. 10:16) Just stop and consider the weight of this text. Too many folks are looking for everything to be smooth and lovely in their Christian life, but not so. What did the wolf mean to a flock of sheep? They would come to kill and destroy and scatter the flock. Verse 17 says, "beware of men." They are the wolves; they will kill, destroy or scatter the sheep or Christians.

Not long ago I was ridiculed publicly because I tried to get people to read the Monitor.

Brethren let us do like the early church did when they were persecuted. Let us pray for each other that we may have more boldness to speak the truth. "Paul said if a man would live Godly in Christ Jesus he shall suffer persecution."

# BIBLE MONITOR

VOL. II. June 1, 1924 NO. 11.

"For the Faith Once for All Delivered to the Saints"

## WHY RESIST THE CURRENT?

Men who venture to take a stand in opposition to what the majority of their fellows do, lay themselves open to attack; and they must not hope to escape. Majorities are not always right, and they often show little regard for the rights of minorities.

In these days it seems that most persons have broken loose from their moorings and are going with the tide. There is not much that is considered improper or forbidden to those professing to have taken up the cross of Christ and to have entered on the way of self-denial. If questioned about it, not a few will reply that nobody believes in those ideas any more, that they have but once to live and intend to get out of life all they can in pleasure. The tide is set that way, and there is no use to resist it.

Such persons must have taken an unconsidered step when they entered the church and promised to turn away from evil and live faithful until the end of life. At various times in the past nineteen centuries there has been this breaking loose, this denial of the faith. Following each departure from the Lord there even comes at least a partial return but never a return of a whole body that went astray. If God were to withdraw from men as men do from him, it would not be long until there would be much lamenting and repenting; for man cannot live without God.

All know that there are two contending powers in the world. There never have been and never can be more. The one makes for righteousness and the other for unrighteousness. The one leads to life eternal in our Father's house; the other leads to outer darkness and death. Day by day we make our decisions as to our conduct, and day by day we draw nearer to life or to death. There is no middle course.

How often we hear the expression, "what's the use?" And it is almost invariably uttered as an excuse for not doing the thing known to be right or doing the thing known to be wrong. Very few, if they would stop for even a moment's earnest consideration would say this. God has not left himself without a witness in our hearts. We know that there is much use in obeying the Word. With-

out obedience it is impossible to please God, for he desires obedience rather than sacrifice. No blessing is promised to the disobedient.

Some thoughtlessly ask what's the use resisting or trying to swim against the current. And some no doubt think that there is no use for man to try to resist the tendency of his age. It would be a useless and hopeless expenditure of effort if man were to try to do so alone or in his own strength. The Master said, "Without me ye can do nothing." and one of the faithful said, "I can do all things through Christ which strengtheneth me."

There are many and good reasons for resisting the current and refusing to allow ourselves to be carried away by it. The current is evil, and we are commanded to resist evil. Looking at it from the purely human standpoint of what man alone can do, there is no use resisting; for when we let go of Christ the devil easily overpowers us. And the only real letting go of him is refusing or neglecting to obey him. His "Lo, I am with you always, even unto the end of the world," has a condition attached to it. Every promise in the Book is aconditional promise.

For several generations our people successfully resisted the current; and then they began to weaken, and they seem to be swimming with the current. There are numerous exceptions, but the majority are no longer trying to keep themselves unspotted by the evils of the world. Have they lost their faith in God or his Son? Or have they lost faith in the Bible? Is their treasure laid up on earth, that they have ceased to take as much interest as at first in heavenly things? Or have they wandered from the fold and so fallen an easy prey to man's greatest enemy? Something of vital importance has been lost.

It is surprising how weak the faith of many has become. It is difficult to tell who believes as he professes, for on all sides we see men whom we had believed to be strong falling before the enemy. These are indeed perilous times. Whether they are the ones foretold for the last days we do not know; but the result is the same for those who allow themselves to be led away from the narrow way. And the fault is their own. If they had remained true, no power in the universe would have been able to pluck them out of the Father's hand.

It is better to be strong in the Lord and the power of his

might. All his power is at our disposal if we but place ourselves in such an attitude that it can flow from him to and through us. He is the power station, the only one that never runs short of power and can always supply all lawful demands made upon it. It is his command that we should resist the current of evil which ever threatens to carry away the unwary. To be carried away by the current means eternal loss; and this is why we are commanded to come out from the world and be separate. God help us to obey this command until life's end.

## LEADERSHIP—III.
### Leaders.

K. D. Henry.

This Student Volunteer movement is to be highly commended. Its possibilitse for doing good can scarcely be overestimated. If my son ever goes away to school I should a thousand times rather have him belong to some active christian organization than to worse than waste his spare moments by engaging in some mere social activity and these young people will do something. This Student Volunteer movement must, however, be properly controlled and directed, for if it be not controlled and directed it will either wreck itself or be a means of wrecking the church. By being properly controlled and directed I mean it must be guided by some spiritually filled older brethren, which is, as I understand, just what they don't want. Young people's meetings and conferences as conducted at the present time are detrimental to the proper growth of the church. It is not my purpose to enter into this discussion now.

This is not the young people's age. In the history of the world there never was an age in which young people were recognized leaders. They, of course always had thier part to perform but older persons and in fact often persons of sixty, seventy and even eihgty have been the leaders in almost every human endeavor.

The religious, educational, scientific and political world has always been led by men of experience gathered through years of endeavor in their special fields. To reverse this and give the leadership to young men—boys, some of them,—however well they may consider themselves fitted for leadership by special training, would, to say the least, be inviting disaster.

During the crisis of the World War men of very mature years and rich in experience were the leaders almost

invariably. Clemenceau, the Tiger of France, who presided over France with a rod of iron, was an old man. Lloyd George, the premier of England is also a man well up in years, the premier of Italy was not a young man. Our own leader, President Wilson, now of sacred memory, was in his sixties. Hindenburg, the iron man of Germany, fought in the War of 1870. Foch, the leader of the allied armies, likewise, was not a young man.

Our colleges and universities are almost invariably headed by men who are not young. Even the political leaders of counties and townships are generally not young men. So one might go on indefinitely.

The leaders of our own church have generally been men who have won their position by good, faithful labor up through the lower offices of the church. Men who have been subjected to the severest tests and then because of their spirituality and enduring qualities as soldiers of the cross have been elected by the church body over which they ruled and not by congregations possibly miles away and often not in sympathy with the congregation over which they are set to control and direct, and often bring discord because almost invariably these leaders align themselves with the more progressive, liberal element of the congregation. In fact it is generally this liberal element which is instrumental in securing these "ready made" leaders.

(I Tim. 3:6) "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil". Here, of course, the apostle refers to the election of a bishop. But is it not, also, equally true of all leaders? especially the ministry in our day, who oftentimes almost supercede the elders. This "pastor" is generally a very fluent speaker and moulds and shapes the thought and action of the congregation more quickly than the "home ministers" because he is a "strange prophet."

Lewis W. Teeter in his commentary says, "not one who was lately or newly taken into the church. The apostle gives this as a safe rule. While it might be possible that some new converts would be good bishops; yet, because of the risk that must necessarily be taken in appointing untried and inexperienced men to the very important office of bishop. Paul cautions Timothy to appoint no new convert to that office. In fact nearly all the qualifications here cited can be known only from one's actual

life. This requires time until the real fruits of his life and character are known. . . . The natural tendency of the vain man is to feel greatly elevated upon the appointment to an office. In this condition he sees the office much more plainly than its labor and responsibility."

What about the person elected to the ministry at fifteen or sixteen while attending college?

Moses, who was educated in the best "colleges" of Egypt under the most competent educators to be found at that time, decided at the age of forty after his education was "finished" that he would become the leader of his people: but God was not with him at that time. According to God's way of thinking his education apparently was not yet finished, although, no doubt, Moses felt himself "especially trained and equipped". Someone has said that God had to take him to the wilderness of Midian to forget this "special training and equipment" and "train and equip" him as he wanted him to be "trained and equipped." For forty years while an exile in the land of Midian he tended the flocks of his father-in-law, Jethro. It almost seems that during these forty years he always led his flocks to the side of the wilderness towards Egypt, but one day "he led the flock to the backside of the desert," and then God appeared unto him and announced unto him his plan.

Forty years in the schools of Egypt, forty years away from the influence of these schools and then God could use him. No doubt these forty years of "special training" in the schools of Egypt developed his thought powers and enriched his experiences but then didn't God continually guide and direct him?

Let us pass over many instances in the patriarchal age, age of judges, kings and prophets, for time will not permit.

Christ himself though he was the only begotten son of God did not begin his special mission of teaching until he was about thirty years of age. It is true that at the age of twelve he was found in the temple both asking and answering questions and answering with such profound wisdom that even the doctors of the law were astonished but then he was divine. "And Jesus advanced in wisdom and stature, and in favor with God and men," is about all we know about him from the age of twelve until he appeared at the banks of the Jordan to be baptized by John.

Fortuniately, or unfortunately, we do not know much about the ages of the twelve apostles, but most writers are agreed that with the possible exception of John, the beloved apostle, they were men in the prime of life. Possibly they were between thirty and forty years of age. Men who were in full possession of bodily and mental power. Men whom Christ could use to the utmost. Men who were tested and not found wanting. Not men of immature minds who when they came in contact with people of liberal ideas were influenced and swayed from the "narrow path". Men who would not depart one iota from the path of duty to win honor and applause of men, Men, who rather than depart one iota from the faith entrusted unto them, offered their very lives on the altar of sacrifice.

I have not included Judas who betrayed him. Christ says of the number which thou gavest me, I have lost none, but the son of perdition, that the scriptures should be fulfilled. Whether those who tend towards a more liberal interpretation of some parts of God's word are also the sons of perdition eternity shall reveal.

Paul the man to whom so many, with pride and justification, point as the apostle with a very liberal education was one of the pillars of the early church. Probably at the age of thirteen, he was sent to Jerusalem to finish his education in the Jewish law. Here he became a student of Gamaliel that great master of the law. He certainly was "especially trained and equipped" for any service God might require of him, at least, so one might easily conclude. Paul, however, himself says that after his conversion he did not go up to Jerusalem but went out into the wilderness where he might learn to know God.

Let us pray mightily unto God, in this, our time of need that he may guide us aright. Let us call mightily upon him in this "transitional stage" that his beloved church be not metamorphosed so that he himself will no longer recognize us, but shall be compelled to call unto himself another people who will be willing to walk in all his commandments.

—Thomasville, Pa.

## WHAT IS RELIGION?

John E. Demuth

(Continued from May 15 Issue)

I believe much of the power of religion is lost because there is so few family altars in the homes of the brethren. Especially the power to conserve the brethren's children for the

church. I well remember when most of the brethren's homes had **daily** family worship. They would gather all who were with them to worship, would read from the Bible and emphasize the doctrines and principles and exhort all to be faithful and obedient to the instructions of the word of God. They placed more importance on religion than on secular things. May I say such homes had very little trouble to save their children for the church and to make them willing to forsake the sinful fashions and pleasures of the world. See Prov. 22:6 and importance of diligent teaching. (Deut. 6:7.) Religion to have power must be backed up by a chaste walk and a holy conversation, it must permeate our whole being, it cannot be a side issue.

To make a loud profession, to give **much** to the poor, and be active in cturch work and follow the sinful ways and pleasures of the world, is to deny the **power** of, and to defile religion. I believe that the reason much of the religion of today is superficial is that there is some **idol lust** that many are not willing to give up therefore gratify it under the guise of religion, like the rich young man that came to Jesus that thot he was all right, no doubt appeared so on the outside but **he failed** by having his affections set on **material** things. He did not know his affections were set on the things that kept him from having eternal life. There are many who are **not willing** to suffer the pangs of the **new birth** because the old man, **(the carnal nature)** suffers in its crucifixion. The divine and the carnal natures do not harmonize. One or the other **rules** each life. One leads to destruction, the other to everlasting life. The **cross** means suffering **death** to the **corrupt nature**. Jesus said except a man would deny himself and take up **his cross** and follow him, he could not be his disciple. Flesh is a dangerous foe to grace, when it prevails and rules.

Those who have **truly** repented of their sins and have accepted Jesus as **their savior** and **teacher** are made willing to follow him in the regeneration thru evil as well as good report, thru suffering persecution if need be for righteousness sake. (2 Tim. 3:12.) I wonder whether the reason professing christians do not suffer more, may be because they do not live Godly in Christ Jesus and do not protest against and reprove the world of sin, and erroneous teaching more. It caused them Beptist to lose his

head and nearly all the apostles to suffer martyrdom. "I came not to send peace but a sword." (Math. 10:34-40) Religious people in general are not ready to believe that their best friends are those who tell them of their sins or faults, out of a heart of sympathy and love, with a desire to help them in the Spiritual life. **What** would you think of one you call your friend, who would see you standing in the track of **great** danger to life, and not give you warning? How about dangers of the spiritual life which is more important? **Genuine** Christian religion is as unpopular now as in the early history of the church. We must **suffer** self-denial now, or not be glorified hereafter. Rom. 8:17.) **Cross bearing** is a **test** of discipleship. It means to suffer for Christ. "If thine eye offend thee, pluck it out; if thy foot hurt cut it off," etc. There are those who make a great deal of noise about religion, but their actions testify against them, They do like others who make no pretense of it. Religion that cannot be seen in the lives of people is vain and will not stand the judgment test. So many try to **enjoy both** the things that are pleasing to the carnal nature, and of religion, at the same time, but this course leads to certain failure to the christian life, we cannot do both, cannot serve to masters. To whom ye yield yourselves servants to obey, his his servants ye are whether of sin unto death or of obedience unto righteousness. Conversion changes the affections. (Col. 3:2 Gal. 5:24). Jesus said set your affections on things above where your treasure is there will your heart be also.

Religion cannot be kept under a bushel. It is like the sunlight. It comes from above, and radiates in good works, and reflects the light of the son of righteousness to other lives. Religion requires **separation** from the world. Jesus said, "I have chosen you out of the world." (Jno. 15:19) The world is in darkness." Paul said, "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph 5:11) Darkness is the absence of light, they are distinct and separate. I wonder how believers can join hands with the worldly religious movements, without lowering the Gospel standard of religion in their lives, to the level of the world. The Gospel standard is on a higher plane. The world will not come up to it, because the world is in opposition to the will of God; the world lieth in wickedness. (Jas. 4:4.)

Friendship with the world by

compromising with it is spiritual adultry and results in spiritual death. Why not concentrate all **energies** of religioue effort on the Gospel standard of right, rather than to stoop to the plane of social and civic righteousness as a substitute for spirituality? Apparently churches are becoming institutions of social reform, religion instead of spirituality, and as such could not lift their subjects any higher thon their plane of action they could not be instrumental in making new creatures in Christ Jesus thru spiritual regeneration, unless their efforts would be to that end, by **stressing** spirituality instead of the social and clean living, to the neglect of the spiritual. The spiritual will take care of the social and clean living because it embraces both. How can believers, and churches co-operate with that which is **highly esteemed among men** and be workman approved of God, for it is an abomination in the sight of God. (Luke 16:15.)

**Religion** that will not raise **its converts above** the world, will never raise them to heaven. To **please** the world, is to **displease** God. Jesus said it hated him. Can it love his followers? I believe churches would do **the world more good** by **maintaining** the Gospel principles and purity, than by compromising with it. It is better for the church **to impress** the world or nation with **her righteousness,** than to let the nation and world influence the church. Pure religion means to give up and to take up; to give up the lower for the higher; the earthly for the heavenly; the material for spiritual; the popular for the things which are despised. (1 Cor. 1:18.)

**Popularity** is the baneful influence that is sapping the church of its spirituality. I believe the times have come that Paul said would come, when they will not endure **sound doctrine** but turn their ears away from the truth which grates on their hearing. (2 Tim. 4:3-4.) And after their own lusts heap unto themselves, teachers having itching ears, who shall turn into fables, and to that which appeals to their unregenerated hearts and minds, choosing the way of least resistance and cater to the esteem of men and popular sentiment, or opinion, indulge in the vain amusements, revelings foolish jesting. Banqueting, amusing themselves with humor, etc. (See 1 Peter 4:3) Toastmasters opening these irreligious indulgences with prayer asking God's presence and blessing upon them. These

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things are even done in houses of worship. How does this compare with money changers?

Much of worship is to the creature or created instead of to God. Many are lusting after evil things, like the children of Israel did in the wilderness. They sat down to eat and rose up to play. Banqueting with religious meetings is becoming popular. How is it in the sight of God who cast out those who bought and sold in the temple? There is a way that seemeth right unto man, but the end thereof are the ways of death. (Prov. 14:12.) The spirit of worship and religious meetings should be devotional. Therefore the opposite to the spirit of banqueting. Religion which is not right before God Jesus terms works of iniquity. (Math. 7:23) Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that **doeth the will** of my father. (Math. 7:23) The basis of true religion of Jesus is **love**, faith and obedience to God. Forms alone **cannot please** God, neither wonderful works, **great sacrifices**, much giving, no matter how good one feels about it, if the daily life contradicts what God requires of it. Acceptable worship of God requires whole hearted devotions in spirit and in the truth. Jesus said, my words they are spirit and life.

**Some readers** may wonder why the **Monitor** has so much to say about **the things** which are despised, and lightly esteemed by the masses, and considered **not worth while.** Like Korah Dathan and Abiram thot, Numbers 15:38 to 16:31, **Why this condition** brought forth the **need** of the Monitor. Its **purpose** is to **contend** for the **things** of the faith of the Gospel which are **despised** and **rejected** and the **conservation** of what the church has always stood for. **Repairs are needed** most where the **links** in the chain of obedience to God are broken, and where the **breach** is in the walls of defense against the currents of evil. I believe to willfully break or cut out one link in the chain of the commandments and of the principles of the Gospel is to be guilty of all. It is willful sin.

Contention against any part of, not only the written word, but also of the **spirit of it,** is very wrong, but **earnest** contention for the **whole faith** of the Gospel is demanded of believers. Our warfare is against Spiritual wickedness, in high places. A dead fish can easily swim with the current, but it takes a live one to go up stream against the current. This is no doubt the reason that many who profess Christ are drawn into the current of the world. We must **bear** the cross below, or **fail** to wear the crown above. Many detour around the **cross** probably not knowing such religion is vain. For the fuller scope of genuine religion examine the word of inspiration, and seek the guidance of the Holy Spirit.

'Tis Religion that can give,
Sweetiest pleasures while we live,
'Tis Religion must supply,
Solid comforts when we die.
—Waynesboro, Pa.

## TOLERANCE.

Grant Mahan

Much has been said of the good that comes from tolerance; and it is doubtless great. But there is another side, and if we consider this we shall be convinced that sometimes tolerance is not a good thing, but an evil one. Some things we are in duty bound to tolerate and other things we are in duty bound not to tolerate.

As a people we have through most of our history refused to tolerate much that other churches said was all right; but in recent years we have changed to such an extent that we now tolerate more than some others who do not profess so much. It is time to consider whither this tolerance is leading us, whether we are getting closer to or farther from Christ and his teachings. Personally, our belief is that we now tolerate more than is for our good, and that this tolerance detracts from the influence which we might have.

We tolerate pride and fashion, though we know they are only evil, and that continually. We are no longer known on sight, and our reputation for uprightness is not as good as it once was. It is impossible for the heart devoted to the pride of life and the lust of the eye to be as loyal as it should to our Savior.

We tolerate the lodges, though some of those tolerated have religious services, including prayers; and more than one of them refuses to allow the name of Jesus to be used in the act of worship. Just think of a man who professes to have come out from the world and to be following Christ binding himself to remain true to his

fellow-members in the lodge when some of them are heathens or worse. If his light is not darkness, what is it?

We tolerate land agents even among our ministers, and we even tolerate sellers of oil stocks. The seller gets his commission and sometimes gets rich, and often is given a much more honorable place in the councils of the church than the man he has robbed. Years ago much was said against land advertisements in the church paper. If it was wrong to advertise lands in the paper, was it right for ministers privately to sell lands of whose values they were not at all certain?

We tolerate many things in the church building which have no business there and never should be allowed entrance. We have parties for fun in the sacred building, though we profess to believe and live by the Book which says that we shall have to give an account for every idle word. Not long ago we heard of an April Fool party held in a church. A banquet was to be held in one of the churches, and an elder in announcing it said that all should come, as there would be "jokes" and "fun". To use the house dedicated to God for such purposes!

There are only a few of the things which we tolerate now that we refused to tolerate years ago. Who is there who will say that any one of them is good or promotes spirituality? Isn't it time that we called a halt? If the majority of the church will not abandon these evils, is that any reason why those of us who do not believe in them should tolerate them? We think not, and we trust that the time is not far distant when a stand will be taken against all these things that have no place in the church or among the members. Those who cannot get along without them should go where they belong, which is not in the church; and if they will not go, if they will not forsake the evil and hold to the good, and if the body of the church upholds them, how can we continue to be classed as we must be so long as we hold to those who practise these things? It is time to come out and be separate: if it cannot be done in the body, it must be done outside of the body, for we must be true to our profession and to our Master. It is an individual matter, and yet one that concerns us all.

For years our leaders have been crying "Peace, Peace," and we are farther than ever away from peace. It is time to try some other way, some other means of getting rid of the

evil which is among us and is destroying our usefulness as a professedly obedient church.

The time is critical, and we must decide which way we are going. If we as a body are to continue our march into the world, then it is time for those who do not believe in these things to take some step to make it possible for them to live as they believe the New Testament says they should.

May the Lord guide us, may he help us to see how much we are losing by getting so far away from him, to see that our influence is not what it should be. And may he help us to see that his service is the one great thing in life for every one of us. These other things pass away, even the most enjoyable of them for the carnal man, but the Word will never pass away: it will meet us at the time when we shall no longer be thinking of the pleasures of this world.

—Falfurrias, Texas.

## THE DOCTRINE OF THE PRAYER VEIL.

By D. A. Crist

The curse pronounced upon woman, Genesis 3:16 reads: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This curse has never been fully removed from woman and will not be as long as the earth is to be multiplied and replenished. But by the power of the gospel (Rom. 1:16) the curse has been so modified that, when God's arrangements have been complied with, we are all one in Christ.

It really seems sad to us that the poor woman must undergo so much sorrow, pain, and suffering in order to bring her loving off-spring into the world but yet it is an obvious fact. Women of all the past ages as well as of the present generation testify that the curse of Genesis 3:16 rests definitely upon them. While all others that become mothers are able to care for their off-spring immediately after birth the woman must go almost to the grave's edge, out to the shadow of death, for the new born babe. All this most conclusively proves the truthfulness of God's word in Genesis 3:16.

But we rejoice for the promise of 1 Timothy 2:15, "Notwithstanding, she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety." Our mother, Eve, was not named until after the fall, (Genesis 3:20.) In the dispensation before Christ the curse rested much heavier upon wo-

man than under the Gospel age.

In Israel the women were never counted. The first born son always received the blessing regardless of the number of daughters that may have been older than he. Isaac blessed his sons and Jacob blessed his twelve sons and the two sons of Joseph, but the daughters are not even mentioned in the blessing. Circumcision, as a covenant between God and man, reached only to the sons of Israel, and again the daughters are not mentioned. (See Genesis 17:10-14.) In the genealogy found in Matt. 1 and Luke 3 the women are not mentioned. God said in Genesis 3:16, "Thy desire shall be to thy husband and he shall rule over thee." And this explains why women are given more to fashion than men. Men indulge much more in vileness such as drinking, swearing, chewing, smoking, gambling, than women do; but in bowing to madam fashion, dressing in an unbecoming way, exposing parts of the body to public gaze, fixing and fussing the hair, wearing all kinds of jewelry, painting and powdering and all such like, women far outstrip the men, and the reason is that she is unconsciously bowing to her head, the man. We scorn the women in heathen lands for wearing leg rings, arm rings, nose rings and other extremes in jewelry but why is that more unbecoming than for our Christian, American women to wear ear bobs, gold finger rings, bracelets and necklaces, and other fashionable and unnecessary bodily adornment? The heathen women follow their style not knowing that it is against God's will to do so, but our enlightened Christian women do so in direct violation of God's word as found in 1 Timothy 2:9 and 1 Peter 3:3. Dear Christian, are you not afraid to thus violate the words of inspiration?

God told the people in Joel 2:28 that the time would come when he could and would use women in the Christian Kingdom of Salvation to the world. This began to be manifested in a marvelous way by the divine use he made of Elizabeth and Mary in the coming of the new born King into the world. From this time on we see woman coming into prominence as never before. In Acts 21:9 we read of four virgin daughters, "Which did prophesy." Romans 16:1-3 tells of Phebe and Priscilla being very much used in the church work. The teaching is that Priscilli was a more prominent worker than even her husband Acquila. However it is quite plain that God's

word in 1 Cor. 11 teaches that a woman should have a prayer veil on her head when she prays or prophesies. We all agree that man ought not to have his head covered in worship, because that is the general custom, but please remember that Paul says emphatically that man's head ought not to be covered and that a woman's head should be covered in time of praying and prophesying. This is just as binding to one as to the other.

This was not a matter of religious custom as some say. On the contrary, Eneid, the historian, says in Book 6 line 48 that it was the custom for heathen women to serve in their temples with their heads uncovered. In verse 23 of 1 Cor. 11 Paul says, "For I received of the Lord that which I delivered unto you." Therefore this is not merely a matter of custom nor never was, but it is a matter of divine law and by all means should be observed. Verse ten of the chapter under consideration says, "For this cause ought a woman to have power on her head because of the angels." Angels have much to do with our salvation. Hebrews 1:14 tells us that all the angels are ministering spirits sent forth to minister for them who shall be heirs of salvation. Matt. 18:10 plainly teaches that each and every individual has an angel or angels for his own personal help. Matt. 24:36 very plainly teaches that angels do not know everything, hence they sometimes need a sign to properly direct them. In Exodus 12:7-13 God commanded Israel to strike blood on the door posts of their houses and then said, "The blood shall be to you a token." And that night the death angel went throughout all Egypt and when he saw the sign of the blood, he passed over that house and did not slay anyone there; but, whereever the sign of blood was not seen, the first born of every household was slain. The blood on those door posts was a sign of power to Israel. Then why is not the sign of authority of 1 Cor. 11:10 (R. V.) a power for the female Christian when Paul by the inspiration of God says so?

We do not claim to know all about this sign of authority, neither did Israel understand all about the blood sign on the door posts but they obeyed God and were blessed for so doing. So, likewise, will we, Christians, be blessed if we obey God's word.

Some claim the hair is the covering Paul meant. If so the vile woman has the gospel covering as much as the best saint.

A woman's hair does not cover her head more than a man's hair covers his head, therefore, if the hair is the covering that Paul meant, then all good men are violators of God's word because they all have the head covered. Furthermore, if anyone contends that the hair is the covering that is meant, just try substituting the word "hair" where the word "cover" is used in verses 3 to 7 and see whether it makes intelligent reading. The fact is that the hair is the glory covering spoken of in verse 15 but it is by no means the prayer covering.

Some claim that a bonnet or hat may be used as a prayer covering. This view also is not in accord with the scriptural teaching by reason of the fact that verses 5, 6, 7 and 13, in the revised version, all call this covering a veil. So we readily see that a hat or bonnet or any sort of a weather covering does not fill the bill. Again, verse 10 says, "A woman ought to have a sign of authority (power) on her head." Now a hat or weather covering is often a sign of style but never was a sign of authority. A plain prayer veil never was and never will be a sign of style, but it stands for humility, prayer, and religion, as everyone knows as soon as he sees it. Some claim that, if the Christian woman is to be veiled, her face should be veiled according to an ancient custom. This is unfounded because there isn't one word in the entire chapter about the face being veiled, but the teaching is plain and definite that the head should be covered. As is proved by Eneid and other historians this teaching is not based upon custom, but it is based upon the inspiration of God. Paul says in 2 Tim. 3:16, "All scripture is given by inspiration of God." This should settle all quibbling about some of the teaching in God's word being based upon so flimsy a thing as ancient custom. God never did base any of his commands upon custom but upon right, and what God says is absolutely right whether man thinks so or not.

Let us now consider briefly verses 14 to 16, concerning which there is much controversy. Verse 14 says, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him." On this verse everyone is united and fully agreed because it is not customary nor style for men to have long hair. But verse 15 says, "But if a woman have long hair it is a glory to her for her hair is given her for a (glory) covering." Now since the 1924 style of bobbing the

hair has spread over the land many think Paul's langauge does not apply to the present and that it is more glorious to be in style by the women wearing short hair; but, nevertheless, God's word is still true and living, and just a little serious thought makes us know that Paul is right yet and that long hair is a real glory to woman in this present age as in Paul's time. In verses 5 and 6 says that if a woman does not wear the prayer veil or covering it is equivalent to being shorn or shaven, and certainly few if any at all would think of having the head shaved; and now in verses 14 and 15 he tells us what even nature itself teaches us. This is what nature teaches, says Paul, what you get naturally or intuitively. Because you, according to nature, understand this why should you, for that very reason, reject the divine plan? Using Paul's reasoning here, which adds great weight to his reasoning in verses 5 and 6, we see why the appeal to nature is made: "If a woman have long hair it is a glory to her." Since you understand this, if you will not wear the covering aside from nature's, let that glory by nature be shorn or shaved off (verses 5 and 6); but, if it be a shame to cut or shave off nature's covering, then wear the covering or sign of authority.

Verse 16, "But if any man seem to be contentious, we have no such custom, neither the churches of God." Some claim, that in this verse, Paul means to say that the churches of God have no such custom as the covering or prayer veil. Let us see. Would it be good sense or logic for one like Paul to set forth a doctrine in fifteen verses of this chapter and then annul it in the last verse of the subject? That would be very foolish indeed and God is too wise and good to allow such trash as that would be to burden his "Perfect Law of Liberty". Clarke, who is conceded to be one of the best commentators of the Bible, gives the following on verse 16: "If any many sets himself up as a wrangler or puts himself forward as a defender of such points, 'that a woman may pray or teach with her head uncovered or that a man may without reproach have long hair', let him know that we have no such customs as either, nor are they sanctioned by any of the churches of God, whether among the Jews or Gentiles." Again, Clarke says, "But if any man seem to be contentious'. Contentious about what? That which Paul is talking about, the covering. 'We have no such custom'. No such

custom as what? As for women to appear in public without the covering. History shows this fact to have obtained in all public assemblies. Let her carry a public badge of infamy if she will not wear a veil." These are Clarke's comments on verse 16. Many more historians and Bible commentators could be given on the eleventh chapter of first Corinthians who agree with Clarke on the teaching of the prayer veil but we will let this suffice.

According to verse 18 of this chapter, the church at Corinth had some divisions and factions among the members and of course, where such conditions existed, they, without doubt, had some contentious men among them. Paul's purpose was to set the church in order, hence he says in verse 16, "we do not have the custom of contentions in either of the churches of God." Contention surely is not good in any church and Paul did not want that wrong to exist any more than any other irregularities.

A fact, which perhaps few people now recognize or know, is that every Christian denomination, Catholic, Greek, and every Protestant denomination, without one exception, that was organized prior to 1805, believed in, practiced, and held the wearing of the Prayer veil as being sacred and fundamental. Has the word of God changed? If not, let us obey it!

Recently the writer of this article and his wife were in St. Augustine, Florida, the oldest town in the United States, and they had the pleasure of going into the oldest Catholic church house in the United States. Just inside the entrance stood the following sign: "Visitors, welcome. No man allowed to enter this cathedral with his head covered. No woman allowed to enter with her head uncovered. No loud talking." This sign has been telling its story there for hundreds of years because it was put there when people believed in the teaching of Paul to the Corinthain church regarding how a woman should appear in the house of the Lord.

In conclusion I wish to give a few reasons why I believe in the prayer covering as set forth in 1 Corinthians, 11 chapter:

1. Because it is necessary only on special occasions. See verses 4, 5, 6, 7, 13.

2. Because it can be put on and taken off as the occasion demands. See the same verses mentioned in 1. If the hair were the covering meant this could not be done.

3. Because man is to uncover his head while woman is to

cover hers. See verses 4 to 7.

4. Because veil or cover here means something different from the hair or any weather covering. See verses 5, 6, 7, 13. (R. V.)

5. Because it is a sign of authority. See verse 10. This excludes hats, bonnets, and all other coverings for protection against the weather.

7. Because of the angels. See verse 10. Also Heb. 1:14. Matt. 18:10.

7. Because it is uncomely for a woman to pray or prophesy with her head uncovered. See verse 13. It is a shame for her to be shorn or shaven. See verses 5 and 6.

8. Because God's word teaches it and it was universally practiced by all Christian denominations for eighteen centuries.

9. Because it leads to humility, always, and never to self exaltation and pride.

In Denmark Brother W. R. Miller met a couple of women walking to the place of meeting. Recognizing him as a brother and desiring recognition on their part and none of them being able to understand what the other said the sister drew her shawlette aside and pointed to her prayer covering. The identification in this case was complete. This seems to be one of the distinguishing marks named by the Apostle Paul, and why should Christians feel so averse to having the head covered, or having a sign of authority on their heads because of the angels?

—Quinter, Kansas

## CHRIST LIFTED UP.

By J. F. Britton.

"As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up; that whosoever believeth in him shall not perish, but have eternal life." (John 3:14, 15. As Moses lifted up the serpent, by Divine command, so must the son of man be lifted up today by the church so that the people can see that their salvation is alone in looking to Jesus through a saving faith. The people were agonizing and dying by reason of their violating their sacred vows they had made with their God. Read Numbers 21:2 to 9. As Moses lifted up the serpent at a time of great emergency. The people were suffering great distress. They were hopeless and helpless. The people were sick morally and spiritually by reason of the awful virus of the fiery serpents. The retributions of disobedience to God. The people could not destroy the serpents, and could not understand the Divine antidote. All they could do was to look at

the serpent of brass, as Moses command them, and as many as looked lived. An so Jesus was lifted upon the cross at the worlds great extremity and distress. The nations were despairing and dying with none to save. False philosophy, ritualisms and lechery had infused their nefarious virus into the life blood of the race. The world was deathly sick when Jesus came as the great antidote for a dying world. It was when the world by wisdom knew not God, and learning, culture and dogmatisms had exhausted their power. And art and poetry had reached their highest forms of beauty, but had failed to refine and elevate the morals and virtues of the people. The first chapter of the Book of Romans gives us the appaling history of the time when Jesus came. And there "is none other name under heaven, given among men, whereby we must be saved." Acts 4:12. It is evident that we must look to Jesus Christ for salvation. And as God has ordained the church as his divine agency through which the world may be saved, it follows that it's alone, through an uplifted and enthroned Christ in the church is that restoration from a state of lethargy and apostasy can come. The looking at the serpent of brass by the Israelites was a very simple act, but it was all they could do, and it was all they were commanded to do at that time. The scripture does not say look, then understand how you are to be cured. God says, "Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else." (Isa. 45:22.) Salvation is an invisible and unknown mystery to our modern wiseacres. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." (John 3:8.) And again Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) Rest from a life of sin; rest from the turmoils, troubles and sorrows of life. Oh, that blessed rest that remains to the people of God. May we all come boldly unto the throne of grace, that we may find grace to help in time of need. Ever looking unto Jesus, through an unwavering faith that worketh by love.

—Beuna Vista, Va.

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Being pretty well supplied with copy we are letting our contributors have the whole say this time.

We thank you very kindly for keeping our book so well filled with such valuable messages. And we can assure you that your articles are greatly appreciated by the Monitor's many friends, the number of whom is increasing with each succeeding issue.

# BIBLE MONITOR

VOL. II. June 15, 1924. NO. 12.

"For the Faith Once for All Delivered to the Saints"

STATE BANK
OF POPLAR BLUFF

CAPITAL—$150,000.00
SURPLUS—$70,000.00

POPLAR BLUFF, MO.

June 12, 1924

To Whom It May Concern:
This is to certify that The ''Bible Monitor'' a paper edited and published by B. E. Kesler of this city has to its credit in this bank $424.50 as shown by our books this 12th. day of June 1924.
Respectfully yours,
J. D. SIGLER
Ass't. Cashier.

The above statement shows the financial standing of the ''Monitor'', and all reports to the contrary are without foundation and absolutely false.—Ed.

## SUGGESTION.

To our contributors we want to suggest that if you are not familiar enough with the rults of grammar to punctuate your copy fairly well or to use capitals correctly, that you submit your copy to a friend who will gladly help you. This will help the editor and be fully appreciated.

If this be not convenient send it along any way and we will give the necessary attention along these lines. Write plainly with pen or typewriter if convenient.

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We are still carrying a few delinquents whose time expired March 31. An X on the front page means your paper will be discontinued until renewed. We shall regret to lose your company. Our next issue will contain an interesting account of our Uniontown, Pa., meeting. You don't want to miss it, so renew at once. Interest in the "Monitor" is unabated. More and more the people are beginning to realize the need of such a paper and to appreciate its helpfulness.

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## SEEK YE FIRST.

We have talked with persons who were too busy to seek the kingdom of God in early life. Many of them said they would do it later on, when they had more time. They in some respects resemble the Roman governor who heard the preaching of Paul and said that he would hear more when there was a convenient season. That season never came for the governor, and he died without seeking the kingdom. What a different ending his life would have had if he had really meant what he said and had heard more attentively what was made so plain to him by one whose whole life was given to winning souls to Christ. Paul did not get started right, but when he got on the right road he lost no time or opportunity in serving his Master.

Many persons since have said the same thing, have put off the hearing more about Jesus until it was forever too late. We have known many such. We have talked with young people who would say that they intended to come to Christ later on. Some of them did come, and some of them put it off until they neglected it altogether, and went to meet their Maker without having done the things which he told them were necessary to be done if they were to be among the blessed around his throne in the world to come.

Some of them no doubt really meant what they said, and would have come if they had

had more time given them; but suddenly they were called from this world without one moment of time in which the hear more about their duty to God. We call to mind a number such, who with smiles on their lips and no premonition of danger were suddenly hurled into eternity: one moment full of life, and the next cold in death.

In a number of places Christ has told us to watch, to be ready, for there is no telling when he will come. It is not wise to neglect to hear him when he speaks, for he never says anything but wat is of the greatest importance to us. And when he says, "Seek ye first the kingdom of heaven," he does it with good reason. It is the most important act of anyone's life; and because of this should be attended to at the first opportunity. No one can tell how many or how few opportunities he will have to obey the command to seek first the kingdom of heaven. Today is the accepted time: there is no telling whether we shall be here tomorrow . Some matters can be put off without any great risk of loss, but this is not one of that kind.

These days so many think that it makes no difference whether they obey the commandments or not. Some even seem to think that they are doing the Lord a favor if they obey him. How foolish they are! For he has not given a single command that is not for the good of man. We cannot see the reason for all of them now; but that does not make our responsibility any less.

And the seeking is not just for one time: first means not only time but also importance, and it means first, last and all the time. We have our objects in life; but of what importance are they compared with the saving or the losing of the soul? All that we can gain here may be lost in a moment, if we have sought only this world's good. But if we have sought first the kingdom of heaven, our gain is inestimable and everlasting.

## DISCIPLINE.
### Home and Church.

K. D. Henry.

Discipline means to educate; to develop by instruction; to bring under control; to correct; to chastise; to form a habit of obedience.

A system of essential rules and duties.

Instruction by means of misfortune, suffering, punishment, etc.

There are duties and obligations as well as priveleges and rights confronting one in every walk of life, whether it be in the home, school, state or church.

The home is an institution provided for in God's word, recognized as an institution of holiness and purity, if it be the right kind of home. "And he answered and said unto them, have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" The founding of the home is part of God's plan for populating God's earth. Primarily the home is God's institution in which children are to be born and reared,—but how? "In the nurture and admonition of the Lord."

Necessarily there must be rules for the proper control and guidance of the home. Happy is that home in which parents and children labor so harmoniously that there never is occasion for any severe punishment to be inflicted. There are homes in which there is peace and harmony, but in which there is utter lack of discipline. Homes of this character are more apt to be found in the larger cities. Homes in which there is an almost perfect unconcern on the part of parents to properly instruct their children. Homes in which there is neither a "law making body" or a "law enforcing body", but where each member does that which he pleases to do, and, may I say, generally does that which he should not do. It is almost safe to say that the home which never has occasion for punishment of some kind lacks woefully in discipline. Certainly in homes in which parents fail to see their duty and in which children are permitted to do almost as they please, there is harmony, but at what a price!

Solomon the wise man said, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." "Chasten thy son while there is hope, and let not thy soul spare for his crying." There can scarcely be any doubt about Solomon's fitness to offer proper counsel. A man to whom the voice of the Lord came and assured him that whatsoever he might ask would be given unto him, and then because he was humble enough to ask only for wisdom, more wisdom was given unto him than it is the good fortune for most to possess. A wisdom so unusual that it was heard of far beyond his home country, and then added to this profound wisdom was the inspiration which God always gave to those whose duty it was to record any part of his will to man.

The home training is the

foundation, largely, for right conduct through life. Where the home fails to perform its duty properly the school must assume the responsibility and when both fail, very often, society suffers because these individuals must be controlled by the strong arm of the state.

'Tis better far to rule by love than fear. This is true of the home, school, and church. Almost without exception, however, there are occasions when it positively becomes the duty of the parent to compel obedience by other means than by love, but it must be done through love and not love of punishment. It is a recognized fact that so long as the home is what it should be nations may hope to endure. Rome is an excellent example of a nation which fell because the home had lost its sanctity.

Pedagogues once were filled with the idea that the rod was the cure for every ill existing in the schoolroom and that it was to be relied upon exclusively and implicity. In that day bodily strength was looked upon as a necessary, if not the prime qualification of a teacher. Happily the day has gone by when discipline was secured almost entirely by physical strength, and equally fortunate for the child it is that the time has passed when the teacher was supposed to rule entirely by moral suasion. There are still rare occasions when the teacher must secure obedience by corporal punishment and how much better it is to even use the rod than to use sarcasm.

The child must be led into habits of right conduct even if it is sometimes brought about through the fear of punishment. Christ said, "And fear them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." God is love but the fear of eternal torment is held up through all of God's teachings, and it does not become us as parents and teachers to permit the child to conclude that his acts of disobedience will always be dealt with in love and moral suasion.

Obedience without liberty is tyranny; liberty without obedience is confusion. Daniel Webster in his famous reply to Hayne and Calhoun in the Senate in 1830 showed how the nation, sword in hand, must compel a State to obey the laws of the United States.

I think I have established my viewpoint sufficiently. Obedience must be developed. The individual must be in subjection to recognized authority. The habit of obedience must be

inculcated. There must be a system of essential rules and duties.

The Church is the substance of which the Ark was a shadow or type. The Church is an institution ordained by God for the saving of those who desire to be saved. For those who desire to the extent of complying with the conditions as given in his word. Some contend that one can be saved without becoming a member of the church (John 10:1), "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber". Christ here represents himself as the door and his kingdom as the sheepfold. A number of scriptures could be given to substantiate the fact that church membership is a prime necessity. Matt. 18:17 should be a very convincing proof: but then some teach that this scripture can profitably be set aside.

When the children of Israel were led to Mt. Sinai by Moses under God's direction, God had perfected and given them a very elaborate system of church rules and duties. "Thou shalt" and "Thou shalt not" certainly is very much in evidence in all that God commanded Moses to teach the children of Israel. There is no doubt of the position God took in all his dealings with them. This can scarcely be said of all of our ministers. Some seem to favor the conservatives when they are with them, and then again they side in with the progressives when in their company, seem to be groping in uncertainty. How true, a double minded man is unstable in all his ways. Their exact compliance and implicit obedience was to be rewarded by such blessings as they could scarce contain; but any infraction of the law, trivial though it may seem to some—especially to those who do not desire to walk in His footsteps—was dealt with by the justice of an offended God. Paul says, "It is a fearful thing to fall into the hands of the living God". His mercy, his love, his forbearance, was manifested upon numerous occasions; but His terrible righteous wrath was visited upon them time after time. Ex. 32 gives the account of Moses being on Mt. Sinai receiving part of the law from God and when he came down to the people he found they had made a golden calf which they were worshipping. God on this occasion slew three thousand of them for this licentious, idolatrous act.

(To Be Continued in Next Issue.)

## WITNESSING BAPTISM.

J. L. Switzer

The people of Lakeside have recently, on two successive Sabbath days, been permitted to witness a panorama of the apostolic method of baptizing and receiving members into the Church of our Lord Jesus Christ.

It was a rare sight to many. Only once before have the waters of Center Creek been thus troubled.

It was the result of Elder C. H. Brown's powerful preaching and labors among our neighbors and friends here.

Praise God! Two precious souls were added to the fold and others almost pursuaded.

Some came from Webb City and ohters from Carthage to enjoy our blessed revival services.

Excellent attendance and attention were the results of the powerful gospel sermons, the people seeming to drink in the words with astonishment and joy.

An excellent feeling is left here among us, and we confidently hope and pray that others may be fully pursuaded to accept the truth of God's blessed word to us.

—Carterville, Mo.

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Deeds not days are the measure of life.

## WHY?

A. J. Bashor.

(Note to the Reader: This article deals with our church only. Preserve this copy. In a later issue will appear an answer to the Why?, which you will want to read again. Many truthful answers could be given to the above, and we believe the Monitor staff will accept answers from other writers on the subject. Who will be the first?)

1. Why is the Bible Monitor printed?

2. Why do some people read it?

3. Why do some people, church members, despise it and wish it to be burned?

4. Why is our church not respected by the world as formerly?

5. Why was our church name changed?

6. Why did some of our members and leaders want to join the Inter-church world movement, when the district they represented protested?

7. Why did the Inter-church movement fail?

8. Why is the Forward movement falling short of its fixed goal?

9. Why is so much said about having more ministers when about half of our present number are set aside, not being wanted?

10. Why do ministers now who are called or licensed to preach want to go to college first?

11. Why do we have licensed ministers?

12. Why do we have women preachers in our church?

13. Why does the Lord call the hireling pastor from one place to another?

14. Why do we have so much machinery in the church, namely; committees on this, that and the other. They are cumbersome and not getting the church nearer heaven?

15. Why is so much stress placed on modern education?

16. Why is so little preached about **spiritual** things and so much about education?

17. Why do we hear so much stress on the **Go Ye**?

18. Why is so much preached about tithing?

19. Why is the church out of order?

20. Why do we seldom hear a sermon on 1 Cor. 11; the prayer veil?

21. Why do we hear no sermons on Rom. 12:1, 2, 3, and other like scriptures?

22. Why do our members and preachers especially, want to hold political offices?

23. Why do some want to preach not being called nor installed?

24. Why are there Modernists and Evolutionists in our church-

25. Why does the church not have that **one** and **same mind** as it used to have?

26. Why is the church moved about by every wind of doctrine?

27. Why do our young members travel about in companies from place to place to sing?

28. Why is our church not growing more in numbers?

29. Why is the salutation of the Hily kiss dropped?

30. Why do some congregations use the individual communion cups?

31. Why is the usual handshake disappearing when meeting for worship, and the "**Hello there**" used instead?

32. Why do some congregations have decision day?

33. Why is the Mission board short of funds?

34. Why does the church have travelling gentlemen? out in the field to advocate more spirituality? and promote church extension?

35. Why do some of our members go to theatres and picture shows?

36. Why do some members stand by a preacher who denounces part of God's word?

37. Why do our churches want to be in the cities now instead of out in the country? Have more real consecrated members been added to our city churches than those in the country?

38. Why should there be a revival for the church members?

39. Why not the **Amens** and groanings in the Spirit as formerly?

40. Why do some of our members want to belong to secret orders?

41. Why is our word not as good as our note anymore?

42. Why do members want to study law and be admitted to the bar?

43. Why must girls and especially our sisters take physical training in the "gym" in our colleges?

44. Why do our church schools have such departments for either sex?

45. Why are our colleges called Christian schools when scarcely any christianity is taught?

46. Why do our schools educate for fame and position rather than good, sound Christian morals and principle?

47. Why do some congregations want Sunday picnics, baseball and foot race games?

48. Why do some members want all the modern foolish things of the world; jewelry, etc., which is plainly forbidden in the Scripture.

49. Why do our members attend and preachers especially take part in supposed Divine? Healer's? meetings?

50. Why do brethren ask whether it is right or wrong to belong to secret orders or the Klan?

51. Why does the church set up Mack, Becker, Sower, etc., as fine Christian examples to follow and do not as they did?

52. Why will not the church as a whole, as we see it here, be caught up into the air and forever be with the Lord?

53. Why do some of our ministers say: The church must adjust herself to world conditions? Where is Scripture to justify the above?

54. Why do congregations call off the regular appointments and give place to district travelers, singers and canvassers for the college, etc. Would we permit outsiders come and interfere with our daily business?

55. Again we ask **Why the Whys?**

—328 Mooney Ave.,
Monterey Park, Cal.

## BE NOT DECEIVED—WATCH.

T. S. Waltersdorff

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. 2:3). As we read these words and look at the times and conditions that are surrounding us, we must surely acknowledge that we are stepping in these times, that the apostle tells us that will come before the coming of

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our Lord and Savior, Jesus Christ. Do we not feel within ourselves that conditions have changed wonderfully in the last few years, and yet when we get to talking with men that claim to be followers of God they will say that the world is getting better and how much more convenient these modern times are: auto, wireless telegraphy, airplane, our houses everything so handy, yes, how careful we are to have everything so convenient. Yes, and it does please the eye and I just wonder if it doesn't fill our hearts with joy too, to have everything so handy. Dear brother and sister, I just wonder if we have our hearts set on spiritual things as we should have. Oh, how careful we are when we go to buy a farm, a house, bank stock, and so on that there is nothing against it, that we get a clear title and so on. I do not mean to say that that is not right if this is not uppermost in our heart, but dear reader, let us not forget that God knows our every thought and how thankful we can be that God knows, or else thieves and robbers would enter into the joys of his rest and the faithful in heart would me pushed back. So I says again how thankful we can be that God knows our every heart, Oh, how it pains our heart when we hear the conversation even of some of our leading brethren. Matt. 12:34 tells us, "for out of the abundance of the heart, the mouth speaketh."

Dear brother and sister, let us read our Bible carefully and prayerfully asking God to guide us into all truth, and then we will not be so easily shaken with every wind or doctrine. One of the great troubles of the day is when we get to talking to some of our brethren that are close to our heart about conditions they will say they do not see so much wrong in this or that but still they will admit that things are not quite what they should be. Dear brother and sister, let us not forget in our own way of looking at things and not taking the Bible at its word, we are getting on dangerous ground. Let us not forget Mother Eve only ate the apple. Yes, and we know what God had told them, showing us that God means just what he says.

Let us not forget Lot's wife. She just looked around and we know the result, and Moses, that great man, how he was leading God's people and how God had given him power to do wonderful things and just for, yes if we use our own poor thoughts we would say, he just smote the rock. Yes, but God told him to speak to the rock. Someone may say he smote the rock before and got water. Yes, but this time God told him to speak to the rock and of course we know the result, he could not go into the promised land. All these years leading God's people and then could not enter into the promised land. Yes, he could see it but not go in.

Dear reader, let us not forget these things and be as the text says, "Let no man deceive you by any means." The second verse in the same chapter says that, "be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." So when these things come before us like they are, men are not standing for the Gospel as it is, that it is just what the text tells us, that day shall not come except there come a falling away first. Dear reader, when is the promise ours, when we start in Christian life or in the middle or at the end? Does not the word teach us that the promise is to those that endure to the end? Oh, how it pains our heart when we read these eternal truths and see how the church is drifting away from God's word! Yes, dear brothers and sisters, that lay close to our heart, as soon as something new is introduced how ready so many are to take hold of it and push it along, and then after we hear, "well I did not know much about it and I was not just in favor of it, but brother John, or Sister Anna, or one of the brethren at school told me about it, and of course I brought it before the church. Maybe we can get something good out of it."

Dear brother and sister, does not the Scriptures teach us that we are not to be so easily shaken with every kind of doctrine? Dear reader, let us read our Bible carefully and prayerfully and then if there is anything comes before us let us lay all self aside, get our Bible, be in sincerity about it, get on our knees before God knowing that he is all wise and all able to help us out of the trials and difficulties and let us stand firm after we have tried the spirit whether it corresponds with God's word. Someone may say it is just your way of looking at things. Dear brother and sister, if we hear a brother say anything and see him stand for

what he says let us look in God's word and if his saying does not comply with God's word then we have a perfect right to say it is only his own way of looking at things. But if it is in harmony with God's truth let us not forget that it is not that brother's own thought, and that we are rejecting God's word. Dear brothers and sisters, when we take hold of things as they come along whether they are in harmony with God's word or not, or when we see that conditions are so contrary to God's holy writ are we going to help to push that kind of work along? Are we not brothers and sisters when we look in God's word going to let it as it is, and not stand firm on that rock that will stand the test, and whenever difficulties arise show where we stand? By so doing maybe someone may look more earnestly in the Lamb's Book of life, and if we could turn one from the error of his way and save a soul from death, after all, our coming into this world would be worth while, and we can rejoice that we have stood against that man of perdition (ruin) and are not going with the tide as it is so rapidly drifting along, and when that great day of final account comes we can truly say that we stood against things that are not in harmony with God's word, and that we showed our light to help those that were falling away to come back to God and receive a crown that will shine forever. Amen.

—Route 6, York, Pa.

## SOME THINGS TO THINK ABOUT.

Joseph Swihart

Man is a poor frail being ever wandering from God. Yet created by a holy and divine beink. When God created man he made him pure and holy without sin. Placed him in the garden and Jehovah God commanded the man saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: For in the day that thou eatest thereof thou shalt surely die. (Genesis 2:16.) After God had arranged the garden so beautifully for their happiness, he said, in a way, now, I place before you life and death, choose you this day whom you will serve. Think of choosing death rather than life! Oh, what folly! Life here spoken of is God's will as revealed to us in his word. Jesus said, "I am the way and the truth and the life." (John 14:16.) Death here is to be forever banished from the presence of God. Sad it is that so many through the pow-

er and influence of satan, render themselves unconscious of the doom of the wicked, but we need not necessarily go back to the creation to see that man is prone to wander from God. We find it all through the children of Israel. We find it in the history of the Brethren church, and especially so in the past few years. We need only look back a few years to be convinced of this fact. We have just finished reading the book, "Some Who Led" and what a wonderful difference from then and now. Such men as James Quinter, R. H. Miller and John Wise, and many others who were Spirit-filled men. I well remember my own father who rode many miles horse-back to spread the gospel. Think of those men who spent their time and means for the salvation of others, and never thought of receiving a dollar. Those men were sound in the faith and full of the Holy Spirit. Those men could say without remorse of conscience, freely received, freely give. Then think of those men being recognized as belonging to the present day Brethren church; scarcely expect them to do so, knowing full well they could not recognize the present day church as being the one to which they belonged. Then think of the up-to-date preacher walking across the street into a twenty or thirty thousand dollar church house with an organ in one corner demanding five dollars or more a day for his service. Think of our fathers and mothers pleading with the proud to lay off their hats and gold rings and fashionable dress and join the people of God. Then think of the minister telling them they need not do so, they can live a Christian any way. The question confronts us whether we are to continue a plain self denying, world ignoring, God honoring church, holding to the truth within and barring the evil out, or like other churches gradually yield to worldly policy, surrendering the unpopular doctrines of the gospel, welcoming in the unscriptural things of the world. Let every bishop say from his heart what Balaam said with his lips, "If Balak would give me his house full of silver and gold I cannot go beyond the word of Jehovah, my God, to do less or more." (Num. 22:18.) There are two very common sins: one to ignore what the Bible teaches and the other to allow what the Bible condemns.

To the Monitor readers: let us stand together against the encroachments of the world as immovable as the rocky coast against the stormy sea.

—Chief, Mich.

## AT RANDOM.

Wm. Wells.

I am one of many who would like to say a word in behalf of the "Bible Monitor". I believe it will, and is doing, good. I would like to see its publishing staff made strong. I would like to see its pages widened and its circulation increased many fold.

I am in the school to be taught. I am seeking for a church whose builder and maker is God.

I heard it said not long since, that there was not less than four hundred commands laid down in Christ's teaching. As I see ourselves as a church today, not a single one of those commands, to my knowledge, will we as a church make a test of fellowship. Now don't misunderstand that I delight in exspelling members from the church. God forbid, but I well remember when I first came in touch with the Brethren church, yes and for many years after, that when someone violated the teaching and commands of Christ they were almost immediately looked after; not alone for the welfare of the church, but for the welfare of the individual who had strayed off in sin. Do we as a church do that any more? Not to my knowledge. How many times did God accuse Israel of going a whoreing after the world? Was that all he did? Did he justify them in doing that? No, he invariably punished them for their wrong doing. Was he justifiable in doing so? He surely was. What if he had not corrected them? How long would he have had a people that he could call his own? Is not that equally true with the church today? Is it not a fact that far too much of the church today is going, yes gone, whoring after the world in far too many ways? I know from personal experience that it is hard in many places to hold a mid-week prayer meeting on account of some kind of pleasure amusement, games that are pulled off in some of our big school amusement rooms. It is and undeniable fact that many times there are more church members that are found at such places than there are at prayer meetings. While this is only one of the many things that might be mentioned.

Going back to God and Israel. In reality what was Israel? What was she pointing to? Where did she finally get her fulfillment? Only in the coming and finally crucified Lord, the Christ. Then if it behooved God to keep those people as free from sin as a loving God could do, has he not the same right to demand that his

church and people today keep themselves as far from sin as it is possible for them to do? And when one of us does sin is it not the unbounded duty of the church to immediately look after that one? What does Jesus say, "leave the ninety and nine and go and seek the one that has gone astray. Why are so many sins, if you will allow that word sin, creeping into the church today and passed by so much unnoticed? Not in the least because it is the will and mind of many of our elders, be it far from that, but the only reason that I can figure out is because that public church sentiment is in a very strong way against them, and these things are pilling up, they can be seen without very close observation. That we need not deny.

I can very well recall the time when the church never thought of setting a day or a time for a communion meeting prior to the annual visit. Not so now. In fact, in reality, what is the use for making the visit any way. Some say that we ought to take a step or two back. I say we ought to make many steps forward, for we have almost stepped back now into the beggarly elements of the world already.

Now I do not wish to be understood that I, in any way, feel myself perfect. I know that I make mistakes and far too many at that, and I also know that if there is any truth in what God said in his personal message given to his only son while living here in the flesh, relative to what he would have his people do and observe concerning the plan of salvation which he (Christ) sealed with his own precious blood, I say if we fail in doing those things we as a church, as well as the individual, will have to suffer for it some day, somewhere. God only knows when, but it is coming just as sure as we are living now, and we dare not deny God or his word, and still we are just as much justified in denying or failing to observe all of it, as we are a part of it, that no one dare deny. Still it is being done that we need not deny.

If we have a right to go through God's word and pick out just what suits us and leave out that that does not suit us, I would kindly thank anyone to show me where they get their authority, and that is being done all over in Christian American churches.

Another thing, I well remember the time when no sister ever thought or even dared to go to any kind of church service without her prayer veil on her head. Is it so today? If not, why not? I know it is not kept up by any means. Is it because

that God changes along with modern times? God forbid that such is the case. It is done only by yielding to the temptations of the evil one. And in the face of that, I am inclined sometimes to think that maybe the prayer covering is more or less abused by what is worn under it, such as the present modern styles of dress. It is getting to be not an uncommon thing for our own sisters in the church and some that are not children any more to go to the barber and pay him his price and have their hair bobbed, they say shingled, or in other words have that removed from their head which God said was a glory to her. And how in the name of common reasoning can we as a church, who are allowing every evil imaginable not to creep, but with all of the boldness to come in among us and stay there, and then ask God to give us a home in heaven, when he has positively said that if we sow to the flesh we shall of the flesh reap corruption? Please turn to Matt. 4 and read verses 8, 9, 10. I am inclined to think that there is the most beautiful scene in all of Christ's life. Here on earth, his wielding influence against temptation. But I am inclined to be lieve that we may search from the north to the south, and from the east to the west, and from the topmost parts of heaven to the lowest regions of hell and there can be no volume found that is abused in a way as the volume that we call the Bible is abused. Men are allowed by one another to go through the Bible and pick out just such parts as suit them and leave undone that which does not suit them, and teach and preach to people that certain things ought to be done and that it is not so necessary to do some other things. How in the world can men do such and then feel as though they stand clear in the sight of God?

I have been told by men and women, too, that we have preachers in the Church of the Brethren that actually make fun of the prayer veil and, if that is true, I can see no reason for so doing only for the praise of men or society. Of such Jesus says they have their reward.

—Quinter, Kans.

## CONTENT.

A. W. Zeigler.

The word says, "And having food and raiment let us be therewith content." (1 Tim. 6:8) I wonder if the best of us are not guilty. If we will be honest with ourselves? If we look around we can see many things more than food and raiment, many places we can see where we have spent the Lord's money for that which is not

bread. Yes, we are to deny self, for the sake of others. We are to follow His example and we cannot do that if we do not deny self, nor can we be His disciples. It is awful to think of the money we spend for things that only lead us farther away from Christ. Many of us have the finest of houses, and have them filled with the finest of furniture and pianos and phonographs and all such things that have the gretaest tendency to lead us away from Christ. The auto and the radio are now one of the greatest fads out at present and it seems it makes no difference what the world sets forth the majority of the Christian professors will gobble it down, like a duck does the corn and the more we get the less contentment we have. Can we be read and known of all men, that we are the humble followers of Christ, when we do and act and look like the world? Is it not high time for us to wake out of sleep and measure ourselves by the word of God and quit comparing ourselves with the world? Godliness with contentment is great gain. May God help us all to take more time to study His word and meditate upon it day and night.

—Waterloo, Ia.

## THE TWO WAYS.

By Elizabeth Hoover

There are two ways in this world: the hard way and the easy way. We know the Bible says that "the way of the transgressors is hard." (Prov. 13:15b.) It also says, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:29-30.) These last words are the words of Jesus himself, and certainly we must conclude that the way of the righteous is the easy way. Although we have battles and temptations, burdens and sorrows, along this way we have the master's help and presence. It is easy because we are assured of a victory or life eternal at the end. The hard way grows harder all along the way. The transgressor is one who has been a partaker of the good things of God, and is now transgressing his commandments and choosing rather to follow the foolish fashions of the world, the things that he once had forsaken.

The end of the hard way is exceedingly bitter, probably no person will be able to comprehend the awful bitterness of this hard way until the end is reached and they reap the re-

sults. The cost of following Jesus is not to be compared to the losses that come to those who do not follow him. Jesus is the sinner's friend. He came to seek and to save that which was lost. (Luke 19:10.) It seems strange to me that so many that are on the hard way or the transgressors way think it is the easiest way. We must put our trust in God and by his help we will be able to choose the right way. I am sorry that we find in our own beloved church today that many are choosing the way of the transgressor, the hard way, and in the end will reap a sad reward. For the wages of sin is death; but the free gift of God is eternal lif in Christ Jesus our Lord. (Rom. 6:23.)

—Route 1, Box 19,
Avard, Okla.

## JUSTIFIED BY HIS GRACE.

J. H. Beer

(Rom. 3:9) "What then? are we better than they? no in no wise: for we have before proved? both Jews and Gentiles, that they are **all under sin.**"

Verse 23, shows the need of justification. There is no difference, for all have sinned and come short of the glory of God. There may be a wide difference in the degree of sinfulness, but there is none so far as the fact is concerned. Justification is found in the grace of God. (Rom. 3:24) "Being justified **freely** by his grace." The word translated "freely" is the same word used by Jesus, in John 15:25: "They hated me **without a cause**". In him was no cause for their hatred but they hated him freely.

There is no cause in the sinner for justification, for "all have sinned." God justifies the sinner freely (or without a cause) by his grace. The method of receiving justification is by faith. (Rom. 5:1-2) "Therefore being justified by faith we have peace with God." . . . (Rom. 10:17) "So then faith cometh by heairng, and hearing by the word of God." As soon as the sinner lets go of every other hope and trusts wholly in what God has done and said, he stands justified before God. This is where the religion of the world and the religion of the Bible are at variance. The world would have justification depend on what the sinner does. (Heb. 9:12-14) "But by his own blood he entered in once into the holy place, having obtained eternal redemption for us, . . . .by which he purges our conscience from dead works to serve the living God." (Heb. 10:15-17. By which act he has become the mediator of the New Testament, by which act the New Testament receives its force or

authority which no man can disanul. (Heb. 9:24) "Christ is entered into heaven itself, now to appear in the presence of God for us."

The ground upon which God is enabled to justify the believing sinner **is the blood of Christ.** (Rom. 5:9-10) "Much more then being now justified by him, when we were enemies, we were reckonciled to God by the death of his son. Much more, being reckonciled we shall be saved by his life." It is the blood of Christ alone that procures justification for the believer. It is the application of the blood of Christ that removes all that stands against the sinner, every spot and stain of sin that God remembers is no more against him. (1 Cor. 5:7) "For Christ our passover was sacrificed for us", we must be justified by blood or not at all. It was the blood that saved the Israelites. God said, "when I see the blood I will pass over you." Nothing was said of any other protection. They were safe not because of anything in themselves, but because of the blood. The believer is saved today thru the redemption that is in Christ. The continuity of justification lies in the fact that it is God that justifies. (Rom. 8:33) The reason many are not justified is found in Roman 10:1-4. "They going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Attempting to establish ones own righteousness is refusing the righteousness of God which he freely offers to all who will receive it. Justification is needed by every sinner. **Grace is unmerited favor.** It is God giving us a chance or opportunity to do the will of Christ that we may be saved. The grace of God that bringeth salvation hath appeared unto all men teaching us that denying ungodliness and unrighteousness we should live righteously and soberly in this present world, looking for the coming of the Lord Jesus Christ. Titus 2:11-13.)

—Denton, Md.

## FAITH, AS DELIVERED TO SAINTS.

By H. E. Miller

Faith—what is it? We are made to wonder and are amazed when we hear the modern minister and pastor of this day talk on the subject of faith. Just recently, we heard one of the brethren pastors, and also at other times heard others make the statement that they pity those that are still in the same faith as when they were first received into the church, or first received faith. But God pity those that teach a chang-

ing faith and hasten the day when they may come to the true light, and be able to see God's word in its simplicity and purity, and see and teach as the word reveals, that there is but one FAITH, the faith which can be and must be a growing faith, but never a changing faith. Faith just as a tree planted makes its growth according to the watering, cultivation, and sunshine it receives. But suppose we pull the tree up each year and change it for another, do you suppose that it would ever be a tree that would bear fruit? Nay, and neither will the one who starts to follow Christ and changes his faith at every wind of doctrine, ever bear fruit of the Spirit and truly win others to Christ. So it depends entirely on how close we keep to the Savior's teachings and the sunshine of the Holy Spirit, as to just how much our faith will grow. We will now look at the word faith thru some of the sacred Bible references and see how often we can find anything that even would give one a chance to speak of a changing faith. Matt. 6:30; 8:26; 14:31; Mark 2:5; Luke 17:19; Heb. 11:5-6; James 2:17-20; Coll. 2:5-7; 2:12 and 1:23, and many more all referring to **the** faith, **a** faith, and **your** faith but not once a changing faith, and T H E FAITH means a definite faith and points out one only, and not a number of faiths. A few years ago at one of our district meetings we heard one of the elders in his talk make the remark that he pitied the Brethren Church in their rule where the visiting brethren made the membership visit in asking the members if they were still in the same faith as when received into the church. Oh, what a pity that men are so narrow in their vision and leading! It is not to be wondered at that this elder's changing faith gave him so **broad a vision according to modern ideas,** that the Dunkard church could not hold him and he left them to join one of the modern churches, for he was driven and tossed about by the winds of doctrine and a changing faith which cannot bear fruit. May God help us to cling to the FAITH delivered to the saints is our prayer.

—Route A, Box 162
Fresno, Cal.

# BIBLE MONITOR

VOL. II July 1, 1924. NO. 13.

"For the Faith Once for All Delivered to the Saints"

Uniontown, Pa.,
June 5-6, 1924.

## MINUTES OF THE MEETING OF THE BIBLE MONITOR FAMILY.

In accordance with the Monitor's announcement of this meeting, a large membership of the Bible Monitor family met in the Uniontown Church of the Brethren at a meeting opened at 9 A. M. which was called to order and the opening exercises conducted by Elder B. E. Kesler of Poplar Bluff, Mo.

The first item of business was the selecting of a temporary chairman to effect an organization.

Brother J. L. Johnston of Somerset, Pa., was chosen to act as temporary chairman and the organization resulted as follows:

President B. E. Kesler, Vice President D. F. Lepley, Writing Clerk J. E. Whitacre, Reading Clerk Lester E. Fike.

After the organization the various officers assumed their respective positions and the business of the meeting was taken up.

The President or Moderator first stated the purpose of the meeting.

The minutes of the meeting held at Denton, Md., in Sept. 1923, were called for. These minutes were read, discussed and adopted.

Editor Kesler presented a number of quite interesting and helpful letters which he had received from time to time from Bible Monitor readers from various sections of the Brotherhood.

Many of these letters from brethren who could not attend the meeting, contained suggestions and ideas bearing upon the organization of a Stock Co., to handle the business of the Monitor as well as other suggestions bearing specially upon the work of this meeting and the future of the Monitor movement.

Before reading the above letters however, the Moderator suggested that the states from which they came should be named, but that the names of the writers be omitted. This suggestion was accepted by the meeting.

Sometime was spent in a general discussion of

1 The ruinous innovations being introduced into our Brotherhood, and the grievous departures from the "faith of the fathers" and

2 The various means for cor-

recting them, then

3 It was decided to push the Bible Monitor movement with renewed vigor.

A motion was adopted to organize a Stock Co., to finance the Monitor so as to promote its growth and usefulness, and its renovating influence.

A motion was adopted to elect a committee of three members to formulate a plan to organize and secure a charter for this Company.

A ballot vote resulted in the selection of D. F. Lepley of Connellsville, Pa., J. L. Johnston of Somerset, Pa., and L. I. Moss of Fayette, Ohio, as the members of this Committee.

It was decided that this committee should work up and report their plans before the close of the meeting on Friday morning.

A motion was adopted to elect a committee of three members on resolutions. This resulted in the election of Walter Mahan of Denton, Md., Lester E. Fike of Bethany Bible Cchool, Chicago, and B. E. Kesles of Poplar Bluff, Mo., as the members of this committee.

On Friday morning of the 6th the Bible Monitor committee reported their organization as follows:

Chairman D. F. Lepley, Sec. L. I. Moss, Treas. J. L. Johnston.

This committee also made the following recommendations as a temporary arrangement to be in force until a final plan is put into action.

1. We recommend that we incorporate.

2. That the Home of the Bible Monitor remain where it is, for the present.

3. That Brother and Sister Kesler and Brother Mahan retain their present positions, in the conduct of the Monitor business, until further arrangements shall be made.

4. That our present editor, Brother Kesler, be given a monthly payment for his services during the current business year of the Monitor, which dates from Sept. 12, 1923. These recommendations were discussed and adopted by the meeting.

During the discussions relating to the incorporation of the Monitor business, an opportunity was given the members present to subscribe for Stock, provided the corporation is effected, and this resulted in subscriptions and pledges amounting to Nine Hundred Forty-one Dollars ($941.00).

During this session the Bible Monitor committee presented their organization plan, including the proposed Charter and by-laws, which are based upon the idea of securing a Pennsylvania Charter.

The relative advantages of

securing a Charter in different other states were discussed and it was decided that the committee should investigate the legal status of the various states in reference to Charter advantages.

After a thorough discussion of the different articles, of both the proposed Charter and by-laws separately, they were amended, accepted and adopted, singly and as a whole by the meeting, leaving various points contingent upon the legal provisions of the state under which the Charter is taken out, and this was left to the descretion of the committee.

It was decided that both the proposed charter and by-laws, as adopted should be spread upon the minutes of this meeting.

The temporary committee, after having made their report and completed the work, for which they were elected, were discharged.

After a discussion of the work involved, between the time of this meeting and the complete organization of the Monitor corporation, it was decided by the meeting, that the temporary committee should be made permanent and complete the organization in line with the plans proposed for it. And after a meeting of this committee, they reported to the meeting that its organization had not been changed.

A motion was adopted that this committee should act as a board of "Directors in fact," to conduct the Financial Business of the Monitor until they have completed the organization of the Company, to the functioning stage, and a regular Board of Directors is elected by a Stockholders' meeting. And it is understood that this work is to be pushed as rapidly as consistent with safety.

1. A motion was passed that a leaflet, setting forth the origin and purpose of the Monitor should be issued and freely distributed over the Brotherhood to those interested in its work. And Editor Kesler was chosen to look after this.

2. A motion was passed to print, in one of the near future issues of the Monitor, the minutes of this meeting including the proposed Charter and by-laws, with an explanation of the laws governing corporations in the various states.

3. A motion was adopted that the resolutions offered at the close of our meeting are to be spread upon our minutes.

A motion was adopted that this meeting be adjourned to meet when and where circumstances warranted.

J. E. WHITACRE,
Writing Clerk.

## CHARTER OF THE BIBLE MONITOR PUBLISHING COMPANY.

1. The name of the corporation shall be the Bible Monitor Publishing Co.

2. The purpose of the corporation shall be to publish and circulate a paper which shall be, and remain, in full accord with the gospel as understood and practiced by the Church of the Brethren prior to and including the year 1911.

3. The Domicile, or home of the corporation shall be ———— ————.

4. The said corporation shall exist perpetually.

5. The Board of directors of the corporation shall consist of three members.

6. The capital stock of the corporation shall be ($15,000).

7. The par value of each share shall be $10.00).

8. Any property, real or personal, which shall hereafter be bequeathed, devised or conveyed to said corporation shall be taken and held or inure to it, subject to the control and disposition of its stockholders.

## BY-LAWS OF THE BIBLE MONITOR PUBLISHING CO.

1. This Company shall be subject to the corporation laws of the State of ———— ——

**Stockholders.**

2. All of the stockholders of this corporation shall be persons who are in full accord and sympathy with the purpose of the said corporation as set forth in article two of its charter.

3. The stock of this corporation shall be non-dividend paying and all stockholders shall be limited to one vote at all elections.

4. The stock of this corporation shall be non-assessible. And the transfer of same shall always be made to such persons as are in full accord and sympathy with the requirements of article two in these By-laws and the Charter of the corporation.

5. The stockholders' meetings shall be held annually at ———— on, or about ———— to elect a board of three directors who shall start by one serving for one year, one for two years and one for three years and thereafter one to be elected each year. The regular term of office shall be three years.

6. In all stockholders' meetings fifteen members shall constitute a quorum to transact business.

7. Any stockholder who may desire, at any time, to dispose of any or all of his shares of stock in this corporation shall first confer with its board of directors before doing so.

8. Holders of Stock, at all

stockholders' elections, may vote in person or by proxey.

**Board of Directors.**

9. It shall be the duty of the directors, as soon as convenient after every annual election to meet and organize their board.

10. The officers of the Board shall be a Chairman, a Secretary, and a Treasurer.

11. The Board of Directors shall have the entire management and control of the corporate property and business.

12. A quorum must be present at a board meeting to transact business.

13. The duties of the Chairman of the Board are to preside at meetings, to exercise general supervision over the affairs of the corporation, and to sign such instruments, and perform such other duties as the Board may direct.

14. The Secretary's duties are to keep the records of all meetings, to notify members of the meetings, and to perform suhch other duties as the Board may prescribe.

15. The Treasurer's duties are to take care of the funds and finances of the corporation and to sign such instruments as he is authorized to sign.

**Earnings.**

16. All surplus earnings of the corporation shall be retained as a surplus fund to be used for the promotion of the business of the corporation as its needs may demand.

## REPORT OF COMMITTEE ON RESOLUTIONS.

Whereas our heavenly Father in his wise providence has blessed us with both temporal and spiritual blessings in this meeting;

And whereas the Uniontown Church of the Brethren has so generously extended its hospitality to the Monitor family in opening its church and homes to this meeting;

Be It Resolved:

First, That we hereby express our gratitude to the Father for his abundant mercies, his divine watchcare over us, and the direction of the Holy Spirit in this meeting.

Second, That we extend our thanks to the Uniontown people for their kindness in caring for our needs.

Third, That we strive for a fuller dedication of our lives to the extension of the Truth as revealed in the word of God.

Be It Further Resolved, that a copy of these resolutions be placed on the minutes of this meeting and published in the "Bible Monitor".

Signed by—
THE COMMITTEE.

From the above it will be seen the "Monitor" is not designed to be a money-making enterprise, but a medium for the dissemination of truth.

If you wish to assist in the work

just write Bro. L. I. Moss, Fayette, Ohio, telling him how many shares of Stock you will take. He will explain the rest.—Ed.

## TRYING TO DIVIDE THE CHURCH.

This charge has often been made, and is still being made. It will be well to learn what those who stand in opposition to the present trend in the church are trying to do before accusing them of something which is very far from the desires of any whom I know.

There are some truths that are self-evident. One of them is that the Brethren Church is far from being the unworldly church that the older church was. Hundreds of times we have been told by outsiders that they liked us better when we tried to live up to our profession and history. And we firmly believe that we were better pleasing to the Lord then than we are now. This is not saying that the church ever has eben perfect, for there never was a time when the body could not have been better than it was. Jesus always recognized that there was and ever would be strife between his people and the world, and he warned them to keep themselves from the world. That is one of the important characteristics in which we have lost out, for we are no longer an unworldly church.

If we were "not of the world," as Christ said his disciples were not of the world, few of us would be saying anything against what is being done by those who are running the church and her affairs. But it is because these leaders are misleading the church, and have so far succeeded in their plans as to have made the church a worldly body that we take issue with them and refuse to be led by them. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." We prefer God's friendship to that of the world, and for this reason take the stand we do.

Are we seeking to divide the church when we take God at his Word? If so, may he send us more who are trying to divide the church. The only division we seek is that of the church from the world, and we intend to continue seeking that. We are taking God at his word, and we can only say as did the apostle long ago, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." We do not want division; we want union, but the only union that is worth having is that which is based on the teachings of our Savior and

his inspired apostles. What does any union amount to that does not have God behind it and all through it? We can do all things if we have God with us, but our condition is indeed pitiable if we obey man rather than God.

Our desire is to work in harmany with the church, but only on condition that the church is working in harmony with the teachings of our Master. We want nothing more than this, and nothing less than this will satisfy us. We have no intention of joining in with what the Word condemns in order to work in union with any man or body of men. We may as well have this understood once and for all.

We do not like to have anyone say that we are trying to divide the church, for that is not true. For some time we have known persons who wished to withdraw from the church and unite with some other body because of the departures of the church from the faith; but we have always urged them to stay with the body and do their best to help get the church back where it belongs. If there is any effort to divide the church, it is made by those who differ from us.

God help us to remain true to his teaching, no matter what man may do or say against us.

## WHY ARE WE NOT ONE?

Levi G. Kline

1 Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." As I read the "Bible Monitor", I see that it stands for the same principles as the "Vindicator", and that makes me wonder why the "Monitor" does not join in with the "Vindicator" because the "Vindicator" is practicing what it stands for. As I am watching the "Monitor" it cannot fully practice what it stands for. The "Vindicator" never made a separation, but the Church of the Brethren did.

(Romans 16:17-18), "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and, by good words and fair speeches deceive the hearts of the simple."

—Route 2, Myerstown, Pa.

## STOP, LOOK AND LISTEN! ALWAYS THE SAME.

H. D. Hoover

What is wrong? How readest thou? Are we not living by the same word of God that our forefathers read and lived? I say we are under the same plan of salvation as they were living. Where is the trouble? I am quite sure it is not with the word of God for it has not changed. (Matt. 5:18) But the people have some how been tossed about by some evil spirit. (Eph. 4:14) For many people read the Bible and then they say within themselves, "I know the Bible and I am a Christian," But sorry to say that is only by profession for their actions are altogether different and they speak so loud that the world cannot see any good in them; so they have the form of Godliness and deny the power thereof. (2 Tim. 3:5) Just going on through life with their own determined and stubborn wills and remaining in the same old rut as before they read God's word. Jesus says there is a time to change your ways and to walk not after the lust of the flesh, the lust of the eye and the pride of life, for it will vanish away and all that crave after the same, (1 John 2:16) which many so-called Christians are doing, forgetting that God's word has not changed; it is the same. We are told through the prophet that God made the word so plain and simple that a wayfairing man though a fool should not err therein (Isa. 35:8); and yet the so-called Christian and child of the most high God, claiming to be, and holding high offices in the service of almighty God and an enlightened people of a civilized nation take in their own hands the authority to thus change God's almighty and everlasting truth, by teaching by precept and example in their lives by saying there are unnecessary and non-essential things in the word of God. But I pray God that this may spread as an untruth and people may take God's word just as it is, for it is the same, it **has not changed**, thank God. The kind of people that teach thus are nothing more nor nothing less than a wolf in sheep's clothing. (Matt. 7:15.) Watch and pray lest they lead you astray. God pity and help such to see the light of the blessed word, for it is the same as ever it was. Look at the members of the so-called old Dunkard church of twenty-five years ago. What a vast change and it is not because they have a different Bible, but it is, I believe largely due to their heads out-growing the heart or have lost their conversion or per-

haps never have been converted fully. No wonder God's word says they will heap to themselves teachers having itching ears. And by these are being led astray from the faith of the so-called old Dunkard church. I am sorry that so many brethren and sisters are j u s t liveing a contrary or a different life f r o m the way God's w o r d says, or from the old way years ago.Oh, I know it isn't popular to be plain or do some other things that God asks us to do, but that does not change the word, for which I greatly thank God, that what he has said is fixed and will not changed.

Oh, I guess some will say when they read this write up, "Oh, that is some old fogy or religious crank", but I would rather be an old fogy in the courts of God in the next world than to enjoy the pleasures of this world for a season. The Lord said come out from among the world and be separate. (2 Cor. 6:17) (1 Peter 2:9.) This is the same as ever. The same yesterday, today and forever. (Heb. 13:8-9) Where are we as brethren in Christ? What is wrong? Wake up! Wake up to this fact. May God help all who read.

—York, Pa.

## DISCIPLINE
### Home and Church.
### PART II.

(Continued from June 15 Issue)

In Lev. 10 we have an account of Nadab and Abihu, sons of Aaron, offering strange fire unto God. They were destroyed by fire from the Lord. Num. 16 gives the story of those who rebelled against the rule of Moses and over two hundred were swallowed up by an opening in the earth, and after this because the people murmured against Moses the Lord slew fourteen thousand by the plague. So all through the history of the children of Israel, we have instances of thousands and thousands being slain because of disobedience. Even to this day because of their continued disobedience they are sojourners in strange lands, without a country which they can call the "home land," which certainly arouses our sympathy. Just as it was necessary for the children of Israel to have a system of essential rules and duties, so it is equally necessary for the church of Christ Jesus to have a system of essential rules and duties. Our book of essential rules and duties is the Revised Minutes of Annual Meeting. A system of church government which has come to us through Annual Meeting decisions and rulings.

BIBLE MONITOR

Poplar Bluff, Mo.—July 1, 1924.

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These rulings are supposed to be founded on New Testament teaching. No doubt all of them were, but some of our people seem to have received "new revelation" from **somewhere** and some of these former rulings have been changed, "added to and taken from," and finally revised until the good old brethren would no longer recognize some of these essential rules as being essential to the Brethren Church. Already these rulings have become so numerous and intricate in construction that the person of ordinary intelligence is scarcely able to interpret them. And perhaps that has been the aim in some of these rulings, to make them so difficult in their word construction that it will require college men to interpret them and then often the wording is so uncertain that they admit of local interpretation. Each congregation can interpret to suit their own peculiar likes and dislikes.

One brother deplores the fact that we have become congregational to a certain extent, while this is a very lamentable fact yet it enables a congregation if it desires to still live up to the teachings of the Bible, it can do so, and when I say Bible I do not mean the Old and the New Bible but the teachings of Christ and his apostles, if these include parts of the Old they should be observed, but if they are not specifically stated or implied in his teachings they should not be observed or efforts made to force them upon unwilling congregations: for instance tithing is not taught by Christ or the apostles,—no where is it stated or implied in the New Testament,—but what an effort is being made at this time to make members, who perhaps do not understand this subject as clearly as they might, tithe This is not an argument against giving. Paul says, we are to lay by on the first day of the week as the Lord has prospered, no specific amount. Paul gave almost his entire time and then in order that he might not be a burden, he wrought with his own hand. Why tithing is so insistently urged is apparent to one who observes.

I said that some of these rulings seem to admit of local interpretation. The Southern District of Pennsylvania has been having trouble with one of its congregations. They seem to have lost out largely in the matter of plain attire and also have a musical instrument in one of their churches. A committee from the District visited them and entreated them to conform to the teachings of Christ and the "present" ruling of Conference in these matters but to no avail. Finally a committee from Annual Meeting visited them and seeing that they were absoluely determined to have their own way advised the District to be "lenient" with this congregation, and presumedly advised the congregation to maintain their position until Annual Meeting finally grants the privilege of having musical instruments in church houses and permits its members to dress as they please No doubt this will confront an Annual Meeting in the near future.

So there are innumerable instances of congregations absolutely refusing to obey and abide the decisions of Annual Meeting and of members willfully ignoring the rulings of the local council meetings. In fact these infractions have become so numerous that they, instead of being the exception, have almost become the rule. The object of members refusing to obey rulings is of course to compel the congregation to change its attitude and pass a ruling favorable to these members. This is why local congregations and Annual Meeting minutes have some rulings which are not founded on the teachings of the Bible. They say the majority should rule, to which we heartily agree, if the majority rule is founded on New Testament teaching, if not, one and God are a majority.

The first object of all discipline is to correct the wrongdoer. This should be done according to Matt. 18:15-17, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." James 5:20, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The second object of discipline is to deter others from wrong doing, but when justice is slighted and judgment suspended as is often the case it will accomplish neither one nor the other.

We have a very clear case which has been considered at almost every council meeting for the last two or more years. What discipline could the teacher hope to have if he promised a certain punishment to an individual day after day and never fulfilled his promise?

There was a time in the history of our church when there were specific rulings and decisions well founded on New Testament teachings and when these rulings were closely followed by the different congregations. And because these decisions were so well founded on Scripture teachings they were almost as unalterable as the Scripture itself.

Let us not forget God says "thou shalt" and "thou shalt not" and the church that does not have specific rules which must be obeyed by its members is apt to become as uncertain in its teachings as the popular churches of the world.

—Thomasville, Pa.

## A PRAYER FOR THE FAITHFUL.

J. A. Brickey

Our Father in Heaven, we most humbly beseech thee that thou wilt keep thy children from the innovations of modern times. And wilt thou keep them by thy Holy word so that they will keep thy commandments and do them. May they love thee. Keep wickedness from them. May they look to our fathers of old and see how they loved one another as thou hast commanded us. May no one despise them. Oh Lord, do not allow any councils to dig up the bones of Bro. Mack, James Quinter, R. H. Miller, D. E. Price, or D. L. Miller, while they are resting from their labors, for what is done to those that are living, the same is done to those that are dead. Amen.

—Nocona, Texas.

## SPRING TIME.

By Susan Danner

Bible Monitor:

Spring time is here. Now every housewife looks over her home from attic to cellar, removes every dusty cobweb and beats all carpets. She gives it a thorough going over which belongs to every good housekeeper. We also look after our trees and vines, we trim

and take away what is not wanted to make them nice and neat. We have all done a lot of talking, let us all go to work on our temple or body.

Sisters, let's start at the head. Let's take 1 Corinthians 11. Let us see if we have our hair combed becoming to a sister. Do we wear our prayer covering all the time which is the only sign to show the world that we are members of the church? How about our dress, is it fashion or is it like that found in 1 Timothy 2:9-19?

I think if we take that as our guide, sister, we will soon have the church free from pride and fashion and not before. Begin to work at home.

—Abbottstown, Pa.

## CHRIST THE POWER OF GOD AND THE WISDOM OF GOD.

J. H. Beer

I am compelled to believe that the church has reached a period in her history where she is making a god of education and Christian leadership, leaving Jesus Christ and the Holy Spirit in the back ground, placing undue emphasis on education as a saving power, and building upon intellectual self culture. Teaching human attainment and human wisdom as the way into the kingdom of God. And the thing men call Christian education is exalting the human and abasing the divine. It's BIG man, and little Christ. The world is not dying for lack of education but for the need of Jesus Christ, God's only means of salvation for men, be he peasant or king. Education is helpful but I want to know what it has done to promote righteousness in your life, and to lead you to obey the teachings of Jesus Christ as revealed in his word. (In 1 Cor. 22:24) "The Jews require a sign and the Greeks seek after wisdom but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called both Jew and Greek, **Christ the power of God and the wisdom of God.**"

When Paul came to Athens he came to a University city. (Acts 18:18-23) It was distinguished for its eloquence, literature and refinement, when Paul visited this city about A. D. 52 he found the people sunk in idolatry. With their famous institutions of learning they knew not the true God and Jesus Christ. They said, "he seems to be a setter forth of strange Gods," because he **preached Jesus** and the **resurrection.** Paul placed the emphasis where it belonged, not on education but on Jesus Christ, the power of God and the wisdom of God.

The need of the church today

is to put the **emphasis** upon **Christ** and the **Holy Spirit** where it belongs. (John 16:8-11.) When the "Holy Spirit is come he will reprove the world of sin, and of righteousness and of judgment." Jesus says, "by their fruits ye shall know them." Since Christian education has been stressed in our schools increasing worldliness has come into the church to such extent that the church has almost ceased to be a peculiar and a separate people from the world. If the teaching is true to him whose name it bears, it should produce a people whose lives would be in harmony with his word. Where is the trouble? There is a law of nature that like produces like, "by their fruits ye shall know them." (Math. 7:15-20) "Beware of false prophets which come to you in sheep's clothing. Do men gather grapes of thorns or figs of thistles."

The chestnut tree is not covered with hickory bark. It produces its own kind, so that a Christian will produce the Christ fruit, he will not try to do and look like the world. The careful observer cannot fail to see the divided minds in the present day leadership. It's lo here is Christ and lo there is Christ, a mass of divided views and conflicting teaching that cannot be harmonized with the gospel of Christ, which is the power of God unto salvation. (Rom. 1:16) This is the power that saves. There is no other. Christ the power of God and the wisdom of God. Jesus says follow me, let us stress following **Christ.** What do you say?

—Denton, Md.

## SYMBOLS.

J. L. Switzer

What a pity! What a pity! What a pity!! That neither Jesus nor any of the apostles did tell us that baptism, the supper, the communion, feet-washing, the salutation, the headcovering, etc, are "only symbols". What a pity that these things, which were discovered by other sects years ago, have in these last days only been broadcast to the brotherhood from McPherson College about the year 1924! Are not Jesus and the apostles much to blame for keeping this from us until it comes rammed through sectarianism to us at this late date? And, here **they** have been enjoying the freedom and transition from "**Symbols**" to **substance** all these years ,and we have been left groping in the dark until disillusioned through the kindness of a sectarian institution at McPherson! For **they**, having attained the **substance**, have

found the "**Symbol**" is no longer of any use to them. "All the world is a stage," and the "**drama**", being "played out" is all over with them!

They have gotten out of the "**wilderness**" into "**Canaan**"! While we poor sons are still camping around in the wilderness of ignorance yet! but, brethren, blessed be God, we may still have manna to feast upon, while we behold those that have clean escaped the worldly wilderness of ignorance and sinfulness, embracing Molock and Mammon, and offering sacrifice thereto. It is somewhat like jumping out of the frying pan into the fire. There are still some of us, thank God, that prefer not to take the jump.

What are these "**symbols**" but the commandments of God? It is the devil's easy way of "letting us down", to first call them "symbols", signs, emblems, shadows, and then "**non-essentials**"—"For having the **substance**, we no longer need the **sign**". This is the exact way the sects have discarded these **commands**; and, "have gotten out of the "**wilderness**" into "**Canaan**". And this is exactly what such teaching will lead us to, unless our "eyes are single and our bodies full of light."

The Jews could not stay in Canaan when they got there. Neither will we if we turn from the Holy commandment and follow the world in its reasoning to get away from that peace and that glorious liberty which the New Covenant gives us. Ever remember, "the world, the flesh and the devil are not of God"; and must be discarded and "come out from", in order to be enrolled with his children.

Of course we are not yet advised to discard the "**symbols**". But, following the routine which discovered them to be "symbols", will certainly land us at the point to which they have arrived. To give pre-eminence to one part of the word of God is, of necessity, making an effort to **grade** the word; and the lesser **essentials** will soon assume the position of non-essentials to us, as it has to our forerunners in this symbolic discovery.

But, "The law of the Lord is perfect." "Every word of God is good", and so superlatively great that it is blasphemy to undertake to discard any of it or to separate it. The church **rests** upon this foundation. Every stone is placed by our Almighty God. To remove, or disarrange any part of this **foundation** is simply "giving place to the devil"—for this is the job he has undertaken to do. But the children of God will preach the word, believe the

word, obey the word.

The New Testament is not given us to choose from, but to live by. It will be open before us in the great day of judgment. There will be no partiality there. And I opine it will then be found a different thing for the criminal to point out the "symbols".

—Route 1,
Carterville, Mo.

## OUR PRESENT EDUCATIONAL SYSTEM.

(In Three Parts)
PART I.
A. J. Bashore.

Should we, claiming to be a **Christian** church, recommend, sanction and uphold the present system of education? What will be the result of this nation and our church with this modern education if the brakes are not drawn tightly and people do not compare themselves with God's word? Back in Egypt God spake through Moses to Israel:—"Stand still and see the **salvation** of the Lord." This is evidence that **salvation** does not come by a system of education, or worldly intelligence, or speeding up. Is **salvation** dependent on education? Nay, verily! There is a vast difference between **Christian** education and religeous or worldly education. The rules for the former are laid down, are found in men's text books; and men's minds are changeable, unstable, inconsistent, notional. I speak this expressly for the church, the followers of Christ, a body of believers in God's word, of one mind, and the mind ought to be in them which was in Christ Jesus. (Phil. 2:5) "It is better to trust in the Lord, than to put confidence in man." (Psa. 118:8) Let us stop a moment and meditate. Babylon in her day was very intelligent, so far as man's intelligence went. So were Media and Persia, Assyria and Egypt. Then comes Greece and Rome; nations that were looked up to by the then known world for their wisdom and intelligence. Where are they today, and days ago? Where is their glory? If education and intelligence were right in the sight of God, and if it brought true **salvation** to men, no doubt these nations would be to this day. Of more recent years, take Germany for instance. The best informed nation in the world in things worldly, before the war. Where is she now? Fallen because of her ignorance? Nay! But because of trusting in her own wisdom. She, like the other nations considered not God. Put I first, and the "great I am" second. England too was on the verge of defeat when the U. S. came to her rescue. We do not convey the thought here that it was God's will that the U. S.

went to England's rescue. Will our United States follow these with all this history before her? Will our **Church of the Brethren** follow the United States with all this history beforre her? Listen to the words of several educated men of our fair land. About two years ago the president of the southern branch of the University of California, said: "If this country fails, it will be because of her **intellect.**" An educator from one of the eastern universities made a visit to Berkeley University, California. In addressing an audience of one thousand students the outstanding point of his address was this: "Seven thousand of you boys and girls ought to be at the end of a pick handle or a frying pan, instead of being here." Well spoken.

Should not the Christian people take notice of these conditions if men of the world do? Perhaps the boys have to go to a university to learn how to put a handle into a pick when it comes out. The girls too might have to study up to know what ought to be done when a frying pan turns upside down. These things may seem as a joke, but I am not writing them with that intent. They deal with my subject. While in the east last summer I was told of an incident. The father in the case I know from boyhood. When his boys grew up they had to have college training to be in style, of course. By going through an agricultural college they thought they could teach their father to farm after his years of experience on the farm.

The father gave the boys the chance to try out their knowledge. One day as they were hauling hay from the field, by a mishap the wagon upset with a load of hay. Father says: "Let's load it up again." "No", said one of the boys, "Let me go and get the book and see what it says." To the house he went. Got the book, found the place where the question was asked what to do when a load of hay upsets. The answer: "Load it again".

I am giving these illustrations not for the levity they may create, but to show the stress that is put on education, in men's ideas, in books. Things that nature itself will teach how to do without consulting the book.

I could give you some more similar illustrations like the above but space forbids. Wouldn't it be a fine thing if men, women, boys and girls would read God's book more, and especially fine when they are turned around or upside down to get the **Book**, find the place to fit their condition, and profit thereby?

Recently I heard one of our ministers who was at the University of Pennsylvania make this statement from the pulpit, and he too upholds colleges and universities: "I went to the chapel one morning for their twenty-minute exercise. (This occurred just at the close of last year.) There were ten present. In this same institution there were sixty-five hundred undergraduates and twentyseven hundred graduates." Think of it. Out of this number ten present to hear a scripture read and a short prayer. Is it not possible that this condition will soon exist in our own colleges also; if there is so much stress put on modern learning, to the neglect of the real text book—the Bible?

Dear reader do not understand me to be opposed to education. I am not. A Christian education is a splendid thing to have. But when education sets the word of God aside, and claims that our forefathers were only legalists, that we are living in the thousand year period, that man is of an evolutionary makeup, that the Epistolary writings are a myth, etc., etc., then I am opposed to education. Our forefathers did not question these things, they took God at his word. Men ought to do so now. But they had not this modern education. Therefore it is strong evidence that education brings on unbelief in God's word.

—328 Mooney Ave.,
Monterey Park, Cal.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

**Sunday Readings.**

July 6—Luke 2:7-20; Isa. 11:1-5.

July 13—Luke 2:40-52; Psa. 119:9-16.

July 20—Mark 1:1-11; Isa. 42:1-4.

July 27.—Matt. 4:1-11; Psa. 124.

Readings in Review (optional):

Judge 2:1-23; 3:7; 3:12; 4:1; 6:1; 8:33, 34; 10:6-16; 13:1; Acts 13:16-20; Heb. 11:32-34.

**The Time of the Judges** was a period of individualism; "in those days there was no king in Israel: every man did that which was right in his own eyes." (17:6; 18:1; 19:1; 21:25). The children of Israel "did evil in the sight of the Lord"; were oppressed; cried for mercy; were delivered; and again did evil,—and this was repeat-

ed over and over again. Man's carnal nature is prone to backsliding. "The standing rebuke to the doctrine of the ascent of man is his tendency to degeneration. Reversion of type is a scientific truth". (Arnold's S. S. Commentary). And we read in the New Testament that "in the latter times some shall depart from the faith". (1 Tim. 4:1); and that perilous times shall come" (2 Tim. 3:1)) And again, "Evil men and reducers shall wax worse and worse". (2 Tim. 3:13)

And yet the times were not altogether bad. The beautiful story of Naomi and Ruth belongs to this period (Ruth 1:1). And we know not how many unrecorded examples of piety there may have been in those days. "Out of the 356 years from the entrance into Canaan until the reign of Saul only about 80 years were of oppression, and 275, or more than three-fourths, were years of peace. * * * The years of peace and prosperity were really much longer than the periods of war and captivity, though often many years of peace are summed up in one verse; just as a simple crime or accident will occupy more space in the newspapers than a whole lifetime of holy and peaceful living." (Wilde's S. S. Quarterly.)

**First Samuel** 1:1-3:21; 7:15-17; 8:1-22; 12:1-25; 15:10-35; 16:1-13; 25:1; 1 Chron. 9:22; 26:28; Psa. 99:8; Jer. 15:1; Acts 3:24.

"**Samuel** came of an excellent ancestry. When we wish to cite an example of noble motherhood, we mention the name of Hannah. Her prayer for offspring and her pledge of full consecration to God of the child asked for give her a high place among the great characters of the Bible. Samuel's life was wholly given to God. The act of Hannah in loaning him to the Lord in his childhood was confirmed by the boy himself as he came to years of understanding. * * * By virtue of the ancestry, early training and the divine call of Samuel he was well fitted to do the work that was demanded of him. The record of his life shows that he was a man of faith, piety, patriotism, strength and action. * * * Samuel was a man of rare ability. He was face to face with great difficulties as he entered upon the task that God assigned to him. The nation of Israel was disorganized and Samuel was the man to bring order out of confusion. He was to take his place between God and the people. It was for him to tell the people what God told him. * * * He was not only

a prophet and a judge, but he was also a priest. * * * Samuel anointed two kings, yet he was never a king. However, he exerted a powerful influence over the nation as long as he lived."—Arnold's Practical S. S. Commentary.

## IN MY HEART.
## Psalm 119:33-37.

This metrical version of a part of the 119th Psalm is taken from Bible Songs, No. 4, published by The United Presbyterian Board of Publication, Pittsburgh, Pa., copyrighted 1909 and used by permission. It is appropriate for the lesson for June 29, Brethren Sunday School Quarterly; and may be sung to the tune Baca, Brethren Hymnal, No. 372.

Teach me, O Lord, thy way of truth,
And from it I will not depart,
That I may steadfastly obey,
Give me an understanding heart.

In thy commandments make me walk,
For in thy law my joy shall be;
Give me a heart that loves thy will,
From discontent and envy free.

Turn thou mine eyes from vanity,
And cause me in thy ways to tread;
O let thy servant prove thy word
And thus to godly fear be led.

The Lord's commands, which I have loved,
Shall still new joy to me impart;
With reverence I will hear thy laws
And ever keep them in my heart.

## THE ATONEMENT OF CHRIST ON THE CROSS.

I

Behold, Behold, the Lamb of God,
On the cross, on the cross.
For you he drained the bitter cup
On the cross, on the cross.
Oh hear his all important cry,
Sloi lama-sabacthani;
Draw near and see your Savior die,
On the cross, on the cross.

II

Behold his arms extended wide
On the cross, on the cross.
Behold his bleeding hands and side,
On the cross, on the cross.
To heaven he raised his languid eyes
'Tis finished now the sufferer cries,
He bows his head and calmly dies
On the cross, on the cross.

III

Oh sinner see him lifted up
on the cross, on the cross.
For you he bows his head and dies
on the cross, on the cross.
The rocks did rend, the earth did quake,
When Jesus did atonement make;
When Jesus suffered for your sake,
On the cross, on the cross.

IV

Let every Christian come and sing
Round the cross, round the cross.
Let every mourner come and cling
To the cross, to the cross.
And let the preacher take his stand
And with the Bible in his hand
Declare the triumphs thru the land
Of the cross, of the cross.

V

Where'er I go I'll tell the story
Of the cross, of the cross.
In nothing else my sould shall glory
Save the cross, save the cross.
And this my constant theme shall be
Thru time and in eternity,
That Jesus tasted death for me
On the cross, on the cross.

—Selected by P. L. Fike,
Peace Valley, Mo

# BIBLE MONITOR

VOL. II. July 15, 1924. NO. 14

"For the Faith Once for All Delivered to the Saints"

## NOTICE.

A blue X on the front page means your time expired June 30. Renew at once so you do not miss any numbers.

We have some samples for your friends, but we don't know their names and addresses. Tell us.

## ORIGIN AND PURPOSE OF THE BIBLE MONITOR

During the fall and winter of 1917 and 1918 a series of circular letters and questionnaires were sent to a number of our elders and ministers relating to certain innovations that were being introduced into our church, as well, also, to certain departures from the "faith of the fathers".

Those innovations and departures were viewed with grave apprehensions and alarm by the loyal and faithful part of our Brotherhood on account of their disturbing influences in destroying the peace and unity of our membership.

The circulars met with such hearty approval that it was decided to get up a paper setting forth those irregularities and send it to Annual Conference in the hope that it would eliminate them. The paper was put into the hands of a committee to report a year later. This report virtually sanctioned all the irregularities embraced in the paper and was adopted by a small margin in open Conference. And, as might have been expected conditions grew worse.

Meanwhile a Declaration of Principles was being formulated in harmony with the sentiment of our loyal and faithful elders as expressed in their replies to the circulars and questionnaires sent out.

While all this was taking place letters were pexchanged with Elder M. M. Eshelman of Fresno, Calif., and plans were laid and arrangements were made to start a paper in which those irregularities could be pointed out and fully and freely discussed, so that our people could be informed as to real conditions and dangers confronting us because of the worldward trend of the church. Just at this stage of our venture brother Eshelman was called away by death and the matter was dropped temporarily, to await developments in the minds of other interested brethren.

Finally communications were had with brother Cyrus Wallick of Cerro Gordo, Ill., and

others, who strongly insisted and urged that the matter be taken up again and the paper started. So after much meditation, thought and prayer, the "Bible Monitor" came upon the scene Oct. 1922, its purpose being to uphold and maintain truth and righteousness and to oppose error, wrong and evil wherever found.

The Declaration of Principles was printed in the first issue of the "Monitor" as a foundation upon which to base our efforts to work a reform in our beloved Brotherhood. These met with such approval that it was felt some way of uniting the efforts of those interested should be had. So at a called meeting of those interested in the work of reform held at Denton, Md., Sept. 12, 1923, the Declaration of Principles was discussed, slightly revised, and adopted by the meeting.

Another general meeting held at Uniontown, Pa., June 5 and 6, 1924, approved the Declaration, and ordered that it, with an explanation of the origin and purpose of the "Monitor", be printed in convenient form for distribution over our Brotherhood. This meeting also decided to form a corporation to "publish and circulate a paper which shall be, and remain, in full accord with the gospel as understood and practiced by the Church of the Brethren prior to and including the year 1911." The minor discrepancies, if any, between this Declaration and the practice of the church up to date named are easily reconcilable.

So with this explanation, deeply grateful for the approval with which our efforts are being received, we send forth this Declaration in the hope that it may be the means of encouraging the loyal and faithful of our Brotherhood, and of uniting their efforts in the work of reform undertaken by the Bible Monitor and its many helpers and that God's name may be glorified and his church cleansed of the evils that are destroying it.

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## DECLARTION OF PRINCIPLES.

In order to preserve the unity of the faith and the identity of the church of the New Testament, the following statement is declared to embody the principles, practices and doctrines for which the "Bible Monitor" stands.

### Article I—The Deity.

Section 1—The Godhead is one, consisting the Father, the Son, and the Holy Spirit. Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:15.

Section 2—The Father is (with the Son) the Creator and preserver of all things, who worketh all things after the counsel of his own will. Gen. 1:1; Mal. 2:10; Ps. 31:23; 97:10; Acts 2:23; 1 Cor. 12:6; Eph. 3:9; Phil. 2:12; Rom. 10:6; Jno. 1:3; Col. 1:16.

Section 3—The Son is the promised Messiah, Redeemer, and Savior of the world. Gen. 49:10; Isa. 9:6; 35:6; 41:14; Matt. 11:5; Jno. 1:29; Acts 20:28; Gal. 3:13; 4:4, 5; Rom. 3:24; 5:6, 8; Tit. 2:14; 1 Tim. 2:5, 6; 1 P. 1:18, 19.

Section 4—The Holy Spirit, through the word, is the convincer of the world, and the comforter and sanctifier of the children of God. Jno. 16:7-11; 14:26; 17:17-19; 2 Thess. 2:13; 1 P. 1:2, 22.

Section 5—The Son and the Spirit are divine; one, in essence, nature, attributes and purpose with the Father. Matt. 1:23; Jno. 1:1-3; 10:30; 17:21, 22; Acts 5:3, 4; 1 Cor. 2:11; Phil. 2;6, 7; Col. 2:10.

Section 6—The Godhead is three in relationship, office work, and name. Gen. 1:1; Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:14; Mar. 9:6; Jno. 1:2; 10, 29; 5:21, 25; 10:27, 28; 14:26; 16:26; Acts 2:1; 8:29; 10:19; 11:12; 1 Cor. 2:11; Col. 1:16; Heb. 1:5; 1 Jno. 1:7; 5:20.

**Article II—Man by Nature.**

Section 1—Man's disposition and nature are shaped by the law of heredity, and his own volition, in choosing the right or the wrong. Ex. 20:5; Prov. 23:7; Jer. 31:29, 30; Rom. 1:18-28; 2 Tim. 3:1-8; Gal. 5:19-21.

Section 2—Man is morally free to choose and to act as his volition directs. Gen. 2:16, 17; 3:6; Josh. 24:15; Matt. 11:28, 29; Lu. 10:42; Tit. 1:15, 16.

Section 3—Man fell from his primal state of purity and innocency by voluntary sin, and by that act his soul was doomed to eternal perdition but for Divine intervention. Gen. 2:16, 17; 3:6; Mar. 10:14; Rom. 5:12; 1 Cor. 15:22.

**Article III—Atonement.**

Section 1—The meritorious righteousness of Christ, and his vicarious suffering and death are the only ground or source of redemption and pardon of sin. 1 Cor. 1:30; Rom. 5:18; 3:25; Acts 4:12; Lu. 19:10; 1 Tim. 1:15.

Section 2—The Atonement is free and unlimited and unconditional to all the unaccountable part of humanity, and free and unlimited, but conditional to all accountable persons. Heb. 2:9; Rom. 5:6, 8; Jno. 3:16; Heb. 11:6; 1 Jno. 1:7; Acts 16:31; Mar. 16:15, 16.

Section 3—By the Atonement, mankind was redeemed from the "Original" or "Adamic" sin and is now accountable for individual sin only. Jno. 1:29; Heb. 10:10; Rom. 5:1, 11; 5:18, 19; Gal. 3:13; Acts 3:19; Rom. 3:9-23.

Section 4—In his life, Christ fulfilled the code, or "handwritten ordinances" and in his death he "abolished" it, and confirmed and sealed by ms own blood, the new covenant, embodied in the New Testament. Matt. 5:17; Lu. 22:37; 24:44; 2 Cor. 3:7; Col. 2:14; Heb. 7:12; 8:6, 7; 9:11, 12, 23-26; 10:9, 10; 12:14.

**Article IV—Salvation.**

Section 1—Salvation is of God's free grace, conditioned on obedience to his word, and is two fold in its nature, viz: pardon of the sinner from his past sins, and the forgiveness of the sins of his people on proper contrition and their final admission to glory in heaven. Rom. 3:24; 4:16; Gal. 1:15; Eph. 2:5; 2 Tim. 1:9; Mar. 1:15; Lu. 13:3; Acts 2:38; 3:19; Mar. 16:15, 16; 2 Cor. 7:10; Rom. 10:9; 1 Jno. 1:9; Jas. 5:16; Matt. 6:12-15.

Section 2—Salvation of accountable persons is conditional. That of the sinner, on obedience to the "law of pardon", faith, repentance, confession and baptism. That of the Christian in heaven at last, on a consecrated life through loving obedience to the word of God. Mar. 16:15, 16; Acts 2:37, 38; 16:31; Matt. 10:32; Rom. 10:9; Matt. 5:1-48; Eph. 6:13-18; Matt. 4:4; Jno. 14:15-24; 1 Jno. 3:14; 5:2, 3; 1 P. 1:22; Rev. 22:14.

**Article V—The Law of Pardon.**

Section 1—Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible and to all the truth as therein revealed. Concretely, it is taking God at his word, and manifested by humble obedience thereto, prompted by the spirit of love. Heb. 11:1, 6; Jud. 1:3; Gal. 5:6; Jas. 2:20, 22.

Section —Repentance is a cessation from sin with consciousness and sorrow that it is displeasing to God; and a turning from the love and practice of sin to the love of truth and practical righteousness. Isa. 1:16, 17; 55:7; 2 Cor. 7:10; Acts 14:15; Col. 3:2.

Section 3—Confession is the voluntary renunciation of sin and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. Matt. 3:16; 10:32; Phil. 2:11; Jas. 5:16; 1:9; Rom. 10:10.

Section 4—Baptism in mode is immersion. In form it is triune, and consists in an immersion into the name of the

Father, and of the Son, and of the Holy Spirit. Matt. 3:6, 11, 16; Mar. 1:5, 8; Acts 8:38, 39; Matt. 28:19.

Section 5 — Persons who have been baptized as in Section 4, may be received to membership without rebaptism. Matt. 3:15; Acts 10:35; 2 Cor. 13:5; Gal. 3:27.

Section 6—Kneeling or bowing is the scriptural posture in baptism. 2 Ki. 5:14; Ex. 14:15; Gen. 7:7; Rom. 6:5; Jno. 19:30.

Section 7 — Baptism should be followed by the laying on of hands and prayer for the one baptized. Acts 8:12-17; 19:5-7; Heb. 6:2.

Section 8—Baptism in purpose, along with faith and repentance and confession is for the remission of sin. Mar. 16:16; 1:4; Lu. 3:3; Acts 2:37, 38; 22:15, 16; 1 P. 3:20, 21; Jno. 3:5; Tit. 3:5; Heb. 10:22.

Section 9—The new birth is a change wrought in the soul of man by which the volition, the affection and the desires of the heart are changed from a love of things worldly and fleshly to a love of things spiritual and heavenly, and is effected by the Holy Spirit through the instrumentality of the word of God. 1 Cor. 4:15; Jas. 1:18; 1 P. 1:23; Jno. 1:13; 3:5; 2 Cor. 5:17; Rom. 6:4.

**Article VI—Church Rites.**

Section 1—Feet washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave his own example of it. Ex. 30:19-21; Jno. 13:1-17; 1 Tim. 5:10; Matt. 28:20.

Section 2—The Lord's Supper as instituted by Christ in the night of betrayal is a full meal to be kept among his people, along with Feet washing and the Communion, until his return. Jno. 13:30; Lu. 22:20; Jno. 13:2-4; 1 Cor. 11:23-25.

Section 3 — The communion as instituted by Christ, consists in partaking of the loaf and cup in a worthy manner, at the close of day, in connection with, but following Feet washing and the Lord's Supper. Matt. 26:26; Mar. 14:22, 23; 1 Cor. 10:16; 11:23.

Section 4 — The holy kiss is a divine rite to be kept and perpetuated in the church. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:20, 27; 1 P. 5:14.

Section 5 — Veiling, or covering their heads by Christian women in times of worship is of divine appointment. A plain white cap covering the head meets the scripture requirements. 1 Cor. 11:1-16.

Section 6 — Anointing the sick with oil and prayer for their recovery, is a command to God's people, and a gracious privilege to be enjoyed by

them and in our practice of it should be confined to our church. Matt. 10:8; Acts 14:8-10; Lu. 10:9; Jas. 5:14.

**Article VII—Christian Duties and Graces.**

Section 1 — The two great commands. Matt. 22:37, 39.

Section 2—The Golden Rule. Matt. 7:12.

Section 3—The law of trespass to be used in the adjustment of difficulties. Matt. 5:23; 18:15-18.

Section 4 — The First Day of the week is the Christian Sabbath to be kept as a day of rest and worship. Matt. 28:1; Mar. 16:2; Lu. 24:1; Jno. 20:1; Acts 20:7; Rev. 1:10.

Section 5 — Sanctification, righteousness, holiness, and perfection are cardinal doctrines and graces of the New Testament, and are attained and experienced by Christians to the extent and degree that they, in loving obedience, manifest the fruits thereof. Jno. 17:17; Heb. 10:10; 1 Jno. 3:7; Acts 10:35; Rom. 6:9; 1 Thess. 4:7; Heb. 12:14; 6:1; 1 P. 1:15; Matt. 5:48; Heb. 13:21.

**Article VIII—Nonconformity.**

Section 1 — Affiliation with the civil government in accepting official position, in discharge of the duties of which, the nonresistant principles of the gospel are violated, is incompatible with Christianity. Matt. 5:11, 39; Rom. 12:17, 21; 1 Thess. 15:22; 1 P. 3:9.

Section 2 — Participation in games, plays, performances and unions that are manifestly sinful, is contrary to the spirit of the gospel and of a pure heart. 1 Thess. 5:22; 3 Jno. 3; Jno. 3:19; 17:15; 1 P. 2:13, 14; Tit. 3:1; Rom. 13:1, 5.

Section 3—Learning the art of war and participation in carnal warfare is forbidden by the Scriptures. Eph. 6:10-18; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 4 — Affiliation with secret lodges is in violation of the Scriptures. Matt. 4:22; Jno. 18:20; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 5 — Conforming to the rules, and hurtful fashions of the world, such as the wearing of hats by Christian women, and neckties, gold rings, buttons, bracelets and such like things, by either sex in the adornment of the body is contrary to Scripture and is a token of a proud heart within. Rom. 12:2; 1 P. 1:14; 3:3-5; 1 Jno. 2:15-17; Lu. 16:15; 2 Tim. 2:9.

Section 6—The use of narcotics or spirituous liquors as a beverage, the raising, manufacturing, buying and selling of them is in violation of Scripture and evidences a want of conversion. Hab. 2:15; Eph. 5:18; 1 Cor. 6:10; Gal. 5:21, 22; 1 Cor. 3:17; Tit. 1:5.

Section 7—The use of instruments of music in the house of God and the worship therein, is in violation of Scripture, and out of harmony with the Scripture on the subjects of praise and worship. Eph. 5:18-20; Col. 3:16; 1 Chron. 23:5; 2 Chron. 29-27; Era. 3:10; Amos 6:5.

Section 8—Going to law except in suits of equity member with member, or member with outsider without consent of the church, is contrary to Scripture and manifests a bad spirit. 1 Cor. 6:1-8; Matt. 18:15-18.

Section 9—For brethren to enter the legal profession and conduct a regular law business as now permitted by Annual Conference, is out of harmony with Scripture, and contrary to what has been the mind of the church since its organization and should not be tolerated. 1 Cor. 6:6, 7; Matt. 5:38, 39; 6:24.

Section 10—Taking or subscribing to the civil oath in any form is forbidden in Scripture. Matt. 5:34-37; Jas. 5:12.

Section 11—Divorce and remarriage on the part of Christians, except for the cause of fornication, is forbidden in the Scriptures. Matt. 5:32; 19:9; Mar. 10:11; 1 Cor. 7'11.

**Article IX—Government.**

Section 1—The church is of divine origin, a theocratic democracy, and is necessary to the evangelizing, Christianizing, and saving of the world. Zech. 6:12, 13; Dan. 2:44; Lu. 6:12, 13; Mar. 3:15; Matt. 10:8; Acts 20:28; 1 Cor. 12:28; Eph. 4:11-13; 1 Tim. 3:8; Acts 1:26; 6:1-3.

Section 2—The supremacy of the church in questions of privilege and propriety is of divine right. Matt. 18:17; 2 Thess. 3:6; 1 Tim. 6:5.

Section 3—The duty of the church to properly support the ministry is recognized but a salaried ministry is without warrant from the Scripture and contrary to the custom of the church for over 200 years.

Section 4—Christian women may function, and should be encouraged to be helpful in many ways, but a female ministry in the sense of preaching, or a female official in the church, is without Scriptural authority.

**Artivle X—General Principles.**

Section 1—The Old and the New Testaments contain the only revelation of God's will to man, both being alike given either by verbal or by plenary inspiration. Jno. 5:39; 12:49; 14:24; Gal. 1:11, 12; 2 Tim. 3:16, 17.

Section 2—In the New Testament are to be found the principles of the Christian church, and the plan of salva-

tion through the gospel of Christ. Mar. 1:1, 15; 16:15, 16; Acts 2:37, 38; Rom. 1:16; 1 Cor. 15:12; Jas. 1:21.

Section 3—Election is of the sovereign mercy of God in calling into his service those who of their own volition choose a life of righteousness. 1 P. 1:2; Col. 3:12; 1 Thess. 1:4; 2 P. 1:10.

Section 4—This life is the only period of probation, and those who reject the overtures of mercy in time, will be forever lost in eternity. Matt. 11:29; Jno. 5:29, 40; Matt. 23:37.

Section 5—The future state of the righteous will be eternal felicity in heaven, while that of the wicked will be eternal retribution in the hell of fire. Eccl. 8:12, 13; Rev. 22:3-5; 1 Thess. 1:9; 2 Cor. 5:1; Jno. 14:1; Matt. 25:46; Ps. 9:17; Lu. 16:23; Matt. 10:28; Rev. 20:5.

Section 6—The millennium will be 1000 years of peaceful reign of Christ at the end of this age. 1 Thess. 4:13, 17; Rev. 20:4-6.

Section 7—The judgment will be a fixed set time when God will judge the world in righteousness. Jno. 5:22; Rom. 2:16; 2 Tim. 4:1; Heb. 9:27; 10:27; Jud. 6; Rev. 14:7.

2. The dead will be judged out of the things written in God's books and rewarded according to their works. Rev. 20:12, 13; Matt. 16:27; 2 Cor. 5:10.

3. At the final judgment the righteous and the wicked will be assigned to their proper abodes, each of which will be co-eternal with the other. Dan. 12:2; Jno. 5:23, 29; Matt. 19:29; 25:46; Jno. 3:15,36; Rom. 2:7; 6:23; Gal. 6:8; 1 Jno. 5:11.

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## THE NECESSITY OF DOING

There is much spoken and written in these days about the Christian life; but usually there is merely a flow of words expressing the ideas of men, and very often the direct words and teachings of Christ are not considered as at all necessary for the salvation of mankind. And yet there is no promise of salvation without the keeping of his commandments. Let us take a passage which is very plain, and from which there is no escape.

"And why call ye me, Lord,

Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like; he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

It is hard to see how anyone can think that the Lord does not mean what he says in the above text. There are so many other places where he says the same thing. How could he do anything else? We should not have a very high opinion of a man placed in authority who would give orders which he did not mean, and which he did not expect to have carried out. If he does not mean them, why should he give them? The same is true with reference to the Lord. If he did not care whether we obeyed them or not, for God would not, could not, give commands unless he meant exactly what he said and all he said. The Word which he spoke will meet us at the last day. Who will want to say to him at that time, "Lord, I know you commanded us to do certain things and said that on our obedience depended our eternal salvation; but I did not believe you meant what you said"? And yet that is just what we say to him here if we say that some of his commands are essential and some of them are not, that he was in earnest when he gave some of them, and not in earnest when he gave others of them. And then, how are we to know which he meant and which he did not mean? How foolish man is when he brings such a charge as that against the God of heaven and earth.

It will be good for all of us to read our Bibles carefully and see just how positive the commandments are made. The Old Testament will throw much light on the subject, and may help some doubting ones to decide whether they really believe that God would say things which he did not mean.

Brethren, we dare not say that any command is out of date or unnecessary or was not intended for us in this enlightened age of the world. It looks a little as if we were approaching the age when men by wisdom would not know God. Let others believe as they will; we must remain true to our Master, and we must not accuse

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him of trifling with the greatest interests of life, which we do when we say by word or act that his command are not intended for the church at the present time. May he help us to be obedient unto death, and at last receive us into his kingdom.

## CHRISTIANITY VS. THE SECRET LODGE SYSTEM.

By Leander Smith.

We know of a number of churches in our beloved brotherhood who are holding Secret Order members. I called the attention of an Elders' body to this fact about two years ago, and asked for advice. I have not received any advice yet. They seemed to think it was rather a delicate matter to handle. Let us be frank and consider this matter in the light of God's Word.

There are no secret lodges in heaven. There is no excuse for them on earth. They are totally disallowed in the upper realm. There never was but one in that sacred country, and it was cast out of the celestial domain, with all its adherents, satan and his cohorts. Every home, church and state should follow this eminent example and eliminate the lodge in all its forms from their midst. The Secret lodge even in its mildest forms is a curse wherever it exists. Heaven will never gain sway on earth till the whole Lodge System is utterly abandoned in principle, form, spirit, element and practice. "No man can serve two Masters." "Ye can not serve God and mammon." The kingdom of God is Light, Truth, Righteousness and Freedom; the kingdom of satan is darkness, sin, error, deception, abject subordination. The kingdom of God on earth is represented by the Christian System; the kingdom of God Christ is pre-eminent; in the kingdom of Satan Christ is subordinate, and Satan is pre-eminent. The church is of God; the lodge is of Satan. The church is open, the lodge is secret. Heaven is opposed to the Secret Lodge System. Heaven is a holy and a pure place. I here speak of the place where God reigns supremely without a rival. In heaven there are no

secret leagues, cliques, lodges or schemes. All is open, fair and honest. In that pure land of the blessed, there are no devices to take advantage of one another. There are no secret oaths, vows, pledges or obligations in the upper and better world.

The more this earth becomes like heaven the more will the secret lodges die out. When heaven becomes enthroned in any man's or woman's mind, heart and life, the secret lodge gets out. The two cannot abide in the same house. They are dissimilar and antagonistic. They are, as has been seen, in all their essential elements, dark, cowardly, underhanded, sinister; and secret schemes are not known in heaven. Hence the very basis of the whole system in all of its forms, when simmered down, you will find the very essence is that of dishonesty, favoritism and partiality, the very antagonism of the basal elements of the true civil government. In its very character the whole Secret Lodge System is an outlaw, and has no claims whatever on any civil government for its existance or protection. Being dangerous in their incipiency, form and tendency and character they ought, therefore, all of them to be abolished by the civil authorities in the legislature, judicial and executive department of the government. They should be excluded from every Christian church and religious society and denomination, and from all educational institutions. They are a menace to law and order, and the salvation of souls.

"Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you."

—1307 West Fillmore St.,
Phoenix, Arizona.

## OUR PRESENT EDUCATIONAL SYSTEM.

(In Three Parts—Part II)
A. J. Bashore.

We hear so much about making leaders for the church. They must have a good college education. A title or two before and after their name. This then makes a good (?) leader (?) in the church (?). Maybe it does, according to men's ideas. But where is a scriptural foundation for this idea? Where do such leaders lead the church to? If the church is becoming more **Spiritual**, its members more consecrated to the teaching of God's word, then this kind of leadership must be right. I surmise the church had leaders, before she had church houses, much less schools and colleges. These leaders received their education at the cross of

**Christ,** the proper place to receive a **Christian** education instead of a college, seminary or university. If they would have acquired their leadership then as the leaders and others desire it to be acquired now-a days we, now perhaps would know only through history that there was at one time a German Baptist Brethren denomination. One of our young ministers from the college, made an expression like this: "If the children of Israel would have had college training, they would not have been rejected by God." He had the spirit of education, of course, and one would guess little else beside.

Another young minister from the same college whom I heard addressing a meeting some time ago made this statement: "Anyone that slights education, him will God slight in judgment." I don't know where the scripture is to that effect. Will some one please find it and quote it in the Monitor pages? He was speaking for the college and the present educational system. I hear people say like this: "The Bible says you are to become educated," or, er—well, it says: "Get Wisdom." I'll grant the latter. But after all does it not mean Godly wisdom? How much do our colleges deal in Godly wisdom. Especially our own church colleges. Twenty minutes a day for Bible reading and prayer. The remainder of the day is devoted to secular studies. In a Christian church school or college it ought to be the reverse. Does not Solomon say, that after one has sought out all these things of wisdom, it is vanity? Does not the New Testament say: "The wisdom of man is foolish in the sight of God"? (1 Cor. 3:19.) Why then put so much stress on a vain foolish thing, when it does not perfect **salvation** or bring one closer to heaven. Education could help much along this line if rightly applied.

I am speaking about the present system of education. In conversing with people on this matter they will cite you to Moses and Paul as being men of learning. Yes, this is true. But after Moses was through with his learning in Egypt he spent about forty years in the mountains where he really "finished", and received his appointment from God. And not until then was he qualified to stand before the king to prove God's wisdom is far above the wisdom of Egypt. And he became the leader of one of the largest concourse of people that was ever led at any one time by any one man. A college or university man with a gold edge sheepskin di-

ploma could not lead so great a crowd. Paul was educated, especially in the Mosaic law and things of Israel. Being brought up at the feet of Gamaliel, without any doubt the best teacher in the world in that branch of learning. After all, when Paul was converted he spent several years in Arabia, preparing for the teaching time before him. His knowledge of the Old Testament helped him much in reasoning with skeptics, etc. His learning was useful to him in that he might have been able to speak several languages or all that were spoken at that time. So far his worldly knowledge profited him. In reading 1 Cor. 2, we not his own words that he did not display his higher languages, but used simple words which conveyed the thought just as well and quicker, even than the large high sounding words.

Now the latest thing with the Christian (?) education advocate, the would be ministers, and laymen as well, have no use for Paul's letters, because they deal with vital church doctrines which they are not willing to accept and obey!

To advance their scheme of Christian (?) education, they recommended a Bible man for his education, to make believe, if possible, that to be educated, is a Bible command. Now they see that his education and knowledge was subject to the Holy Spirit and puffed not up as does the modern knowledge which our schools and colleges are seeking after; therefore they turn him and his writings down as a myth.

Practical knowledge is the thing that counts after all. Either spiritual or natural. With all the knowledge one may have in book study nad theory, in bookkeeping, short hand, typing, accounting, etc., in going to a place where help of this type is needed their theory will help them only to start at the bottom and at a small wage. But the one with years of practice is the one in whom confidence is placed and who receives the large salary. Because he knows by active service and not by book alone. The same is true in church affairs. The idea of a student claiming the Lord called him to preach! He advertises it a little. Soon a council meeting is called to elect him to the ministry, sometimes a select council so as to be sure not to have him defeated in his effort to acquire the ministry. (They call it licensing to preach now.) If this is the New Testament way of doing it, then it is right. He then takes up deeper studies in the theory, etc., preparing

himself for a pastor to fill the place where a **not wanted pastor is located**! Or he will be given a place where for the first time a hireling is "tried out". He is to have ful charge. The older ministers to give way to this inexperienced boy, and the elder who perhaps had a half centuries experience in hardships, and time given free, is to move back and be subject to all these new college ideas. Some few ministers and elders desire it so. Who of you fathers would trust your new automobile, new binder or other implement to an inexperienced person, even to your own son? Why be more concerned about these natural things than about spiritual things?

Brethren! I ask from a Bible standpoint, is it right? It was not so from the beginning of our church. Why not let good enough alone? People who advocate such things I believe are not being led by the good Spirit, to bring trouble into a once united church body. They are not following after peace, love and Godliness. They are yet in bondage to sin. Maybe the church would do well by applying Sarah's method. When things seem like they might cause trouble in the future, by permitting these foreign things, say: "Out with the bond woman."

—328 Mooney Ave.,
Monterey Park, Cal.

## IF ANY MAN'S WORK BE BURNED HE SHALL SUFFER LOSS BUT HE HIMSELF SHALL BE SAVED.

J. A. Wyatt

I wonder if there is not going to be hundreds yea thousands of people who will come up in the last day with full confidence that they will enter in through the gates into heaven without any trial or judge?

I was talking with a professed Christian not long since and he said to me, "That is great consolation to me where it says my works may be burned and I shall be saved." I said do you think that you can engage in all kinds of sinful pleasures and worldliness and disobedience to God's commands and yet be saved. He said, "I do because the Scripture says so." I said let us finish reading 1 Cor. 3:15. It says, "yet so as by fire". The next few verses of the same chapter gives us to understand that we are the temple of God and God does not defile his temple, but we do, by disobedience, by walking in worldly

lusts and sinful pleasures of the world. And Paul says such would be destroyed.

I know of no better example than the ten virgins. They no doubt all professed to be followers of Christ and they all came up to the testing time like as by fire, and the lights of the fire went out and the others had no more than enough to carry them through, and the best we can do will be none too good.

1 Peter 4:18 says, "If the righteous scarcely be saved where shall the ungodly and the sinner appear"? He shall die, because Romans 6:23 says, the "wages of sin is death". The only way is through and by being obedient to Christ's commands. May each one strive to do his will that we may have a right to the tree of life is my prayer.

—Chowchilla, Calif.

## THE CHURCH OF THE BRETHREN'S MISSION.

D. F. Lepley

On the front page of the messenger of March 29, 1924, I find these questions:

"Is the Church of the Brethren serving any purpose in the world sufficiently important and definite to justify its continued existance?"

"Can it, or will it, maintain a distinctiveness of Mission, of such value that the progress of the kingdom cannot afford to do without it?"

To these questions I would like to add a few more like these:

What would happen to this old world that we are living in if the LAW of Gravitation ceased to function?

What would happen to the great UNIVERSE of worlds that surrounds us if nature's law of "attraction" where nullified, repealed or "set aside", and the earth and all the other celestial bodies in the universe "Went off their course" at a tangent and got all mixed up together?

What would happen, if the engineer, or "driver", of a heavy express train with its hundreds of humans aboard, started down a long, steep, winding grade, with his engine throttle wide open and he failed to keep the brakes applied?

What would happen, if down in the basement of one of the many great office buildings, filled with thousands of humans, if the governor; which controls and keeps the ponderous fly wheel on the mighty steam engine of their power plant within the SAFE SPEED limit, should quit FUNCTIONING on account of the failure of the BELT that drives it?

Jehovah, our God, KNOWS

everything. He CONCEIVED everything. He DESIGNED everything. He is the great ARCHITECT, the great MECHANIC.

He is the ONLY true and all wise scientist and philosopher.

Yes, our God knows EVERYTHING and he MADE everything there IS.

He is the AUTHOR of everything that is KNOWN about nature and all NATURAL things, as well as about GRACE and all SPIRTIUAL things. And he has so intimately RELATED all of these things to and with each other that you cannot consider ONE without considering the OTHER.

He has conceived and ORDAINED in a fixed and enduring way, all of the LAWS of nature and the laws of grace, (or truth and righteousness). They are all the unchangeable and inseparable laws of God.

It is a God established PRINCIPLE of these LAWS, that once the Inertia of a thing has been overcome by the action of energy upon it, it tends to accelerate, through continuous dynamic action, until by accumulated momentum it will WRECK itself, unless held under control by some RESTRAINING force or power.

And this PRINCIPLE applies to ALL of his laws both in nature and in grace. Nature and grace are BOTH the manifestation of God's love, wisdom and power.

All things can subsist and ENDURE only in and through GOD, working through nature and grace. Therefore, God established also ANOTHER principle, that of governing, controlling, or RESTRAINING, by which means ALL of the things which he made might be kept within SAFE BOUNDS and be perpetuated.

The earth's speed of rotation dare not vary a foot per second, else diaster would happen to the whole world. The CONTROL of these mighty forces must be PERFECT.

If the mighty dynamic and restraining FORCES which actuate and hold the earth, the sun and moon, and all of the planets of our "Solor system" in their respective paths, without the variation of a second in a thousand years, FAILED to BALANCE each other but for a moment, in accordance with these principles, it would mean the WRECKING of our entire world system.

All A. C. electric motors have a revolving, or power element called the "rotor" and a stationary element called the "stator". And if it were not for the restraining, or BRAKING power of the "stator", the "rotor" would soon speed up to its own destruction when

the electric energy is applied to it.

All D. C. electric motors have a revolving, or power element called the "Armature", the element that DOES the WORK, that makes things GO, when energy is applied to it.

There is also a stationary element, the "Field", which is the restraining, or "Holding back" power which prevents disaster. And when the fields "WEAKEN", through weakened connections with the power house line, the "Armature" will suddenly "Speed up" to its own DESTRUCTION unless the energy is quickly "Cut off" from the power element.

The "Shunt field," or the RESTRAINING element of a motor of tremendous power is only, but a very SMALL THING, as compared with the entire motor.

The "GOVERNOR", of an engine of ponderous proportions and almost unlimited power, is but little more than an "Atom" of the MASS of the machinery, and the belt that connects it to the huge machine is, by comparison, but a COBWEB, and yet this SMALL governor and this SMALL belt keeps this huge machine from DESTROYING itself and everything about it, which it WILL do when uncontrolled and unrestrained energy is supplied to it. And I can cite you to many instances where not only the ENGINE wrecked ITSELF but destroyed much property and many LIVES when the governor FAILED to function.

The "RUDDER" is but a very, very small element, or member, of the huge "Leviathan" that is driven at express train speed across the fathomless and trackless oceans, with her thousands of humans aboard, while many thousands of H. P. of energy is applied to her "Propeller".

And yet this SMALL MEMber, under the hand of the "HELMSMAN", THROUGH the "Cable" that CONNECTS them, CONTROLS this mighty "Mistress" of the deep, holding her on an "Even-keel" and directs her on a "Safe course" to the hoped for harbor on the distant shore, unless the "Cable" should FAIL. Then almost certain DISTRUCTION to ship and her human cargo must RESULT, unless the "Power" can be shut off "Quick enough" to AVERT It.

We build large and powerful electric hoist for coal mines, to hoist coal out of deep shafts and for hoisting and lowering men through these shafts on skips and cages.

We install on these hoists

what we call a "Rattle governor" and connect to it an indicator chart, and drive it through a "Cain", connected to the motor that supplies energy to the hoist.

This "Governor" is a very SMALL affair. And ONE of its purposes is to make a "BIG NOISE", to WARN the engineer, or driver, that he is allowing an overloading cage to DRIFT downward through the shaft at a DANGEROUS SPEED, above the "Safe limit." The OTHER is to apply the BRAKES, and to bring the hoist to a STOP, to avert disaster, should the driver be asleep, or fail to observe the warning POINTER on the dial, or the warning NOISE of the governor and take prompt action to get his hoist under CONTROL.

But it would cost the lives of many men and much property should the "Driver" of this hoist ever neglect his DUTY and allow the "CHAIN" between the motor and the governor to FAIL, and he had nothing to WARN him of his NEGLECT. (How about some "Elders" and "Pastors"?)

Since it has always ben God's PLAN in the PAST to use the "SMALL" and comparatively INSIGNIFICANT things, (As "Judah" for instance) to WARN and CONTROL and to safeguard the BIG things in the natural and spiritual worlds of his making, and since God never changes his plans, it must be an established FACT that he will continue to pursue the same course in the FUTURE, and to the END, that he has followed in the past.

Large bodies accumulate a tremendous "SWING" in their going, urged on by the impulse of added energy from time to time, and will ultimately work their own DESTRUCTION, unless RESTRAINED by some mighty P O W E R working within, or about them.

And history has proven this to be particularly TRUE of religious bodies.

It was TRUE of the early christian church, when only a comparatively F E W, the FAITHFUL ones, held her to her "True cousre". But these finally paid the PRICE of their fidelity by MARTYRDOM. And this was followed by "Chaos" and the "Dark ages". (Can this ever happen again?)

IT was TRUE of "Christiandom", after the days of the "Reformation" when t h e Church of the Brethren was BORN. And for many years she was THAT "LIGHT," not "DOWN in the VALLEY" but set on a HILL, to monifest to the whole of CHRISTIANDOM, the "TRUE LIGHT"

that lightens every sinner into the way of salvation—GOD'S way, the ONLY way.

HISTORY has PROVEN that all human organizations and institutions, religious and otherwise, after years of rapid growth in numbers and power, became corrupt and degenerate, and the "Christiandom" of TODAY is fast APPROACHING this condition. And it is the MISSION of the CHURCH OF THE BRTHREN to be the "SALT" of the earth, to keep and preserve ALIVE THE KNOWLEDGE of the true GOD and the WHOLE GOSPEL of the Christ that SAVES during the Christiandom of this AGE, and to keep it from SPOILING.

It is the MISSION of the Church of the Brethren to be that DYNAMIC, that restraining, that holding, that governing force or POWER, to HOLD the whole "CHRISTIAN WORLD" true to the "COURSE" that God has "Charted" for her.

The "GOVERNOR" — the "RUDDER" is not the "MACHINE"—the "SHIP", it is only that "little thing", which ALLOWS the "BELT"—the "CABLE" through ITSELF to CONTROL the mighty activity under its care, to hold it under restraint.

The Church of the Brethren never was INTENDED to be the "Great big" MACHINE itself, BIG enough to run the WORLD, but only the LITTLE GOVERNOR. — the "Rattle governor"—the "Shunt field" of the motor—the "Rudder" of the Leviathan, to HOLD the WORLD from "Running away". To KEEP her on an "Even-Keel," on her "Right course".

THIS is the MISSION of the CHURCH OF THE BRETHREN. And whenever she FAILS in this — when she "Covers" her LIGHT—when her SALT has lost its "SALTNESS" — whenever she has GIVEN UP her self sacrificing POWER of restrain over HERSELF and others, and casts her lot with the WORLD, and goes with and DOES what the "CHRISTIANDOM" of the WORLD does today, then she has SURRENDERED her "Mission" and DESTROYED her usefulness and excuse for EXISTENCE in the world.

The HOLY SPIRIT, the "Belt", the "CABLE", is the operating MEDIUM between the "Governor" and the "Governed" and whenever this "FAILS", or "WEAKENS" in the Church of the Brethren, then she TOO must naturally "Speed up" (This is NATURE'S LAW)—The LAW OF GOD.

Then must FOLLOW the last CHAPTER of her HISTORY, in the only POSSIBLE logical order. Her "Governing", her "Braking", her "Restraining" POWER over the Christian world, her power to "WARN" will have been DESTROYED. She will have "Caught up" with and be ABSORBED by the WORLD. She will have LOST her IDENTITY, her "Light" extinguished, and become a thing OBLITERATED. (FINIS).

Then God must begin AGAIN, to write the FIRST CHAPTER of the History of a "NEW PEOPLE", to take her place, to PRESERVE his NAME and to save the Christiandom of this age from ruin.

My Brethren, MUST this thing BE?

May God GRANT that some force, some power, some influence shall HOLD the Church of the Brethren TRUE to her MISSION.

Let him, that has ability to think, "THINK".

Let him, that has a reasoning mind, "REASON".

Let him, that has eyes, use them to "SEE".

Because there is plenty of THINGS to SEE and to REASON and THINK ABOUT.

—Connellsville, Pa

# Three-Year Bible Reading Course

**Arranged by**

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

SUNDAY READINGS.

August

3.—Jno. 1:35-46; Prov. 3:13-18.

10.—Jno. 2:1-11; Psa. 108:1-6

17.—Jno. 2:13-22; Psa. 15.

24.—Jno. 3:1-17; Isa. 11:1-9.

31.—Jno. 4:7-35..

**Readings in Review—David and Solomon (Optional).**

**David** succeeds Saul as king of Israel. 1 Sam. 16:1-13; 18:12-16; 1 Chron. 10:13-11:9; 2 Sam. 2:1-4, 10, 11; 5:1-5; Psa. 78: 70, 71; 89:20.

Psalms of thanksgiving. 2 Sam. 22; Psa. 18; 1 Chron. 16:7-36; Psa. 105:1-15.

God's message by Nathan. 2 Sam. 7:7-14; 1 Chron. 17:3-15.

Last days, farewell messages and death. 2 Sam. 23:1-7; 1 Ki. 2:1-4, 10, 11; 1 Chron. 22:5-19; 28:1-29:30.

New Testament references. Matt. 1:1, *, 17; 9:27; 12:23; 15:22; 20:30, 31; 21:9; 22:41-45; Luke 1:32, 33; 2:11; Acts 2:25-36; 4:25; 13:22, 23; 15:16; 2 Tim. 2:8; Rev. 5:5; 22:16.

**Solomon** succeeds David. 1 Ki. 2:12; 1 Chron. 23:1( 2.

His wise choice. 1 Ki. 3:1-15; 2 Chron. 1:1-12.

Dedication of the temple; Solomon's prayer. 1 Ki. 8:1-66; 1 Chron. 5:1-7:11.

The Lord appears a second time. 1 Ki. 9:1-19; 2 Chron. 7:12-22.

Prosperity, riches and wisdom. 2 Chron. 1:14-17; 1 Ki. 4:20-34; 10:1-29; 2 Chron. 9:1-28; Eccl. 1:1, 2, 12-14; 2:1-11.

Last ays and death. 1 Ki. 11:1-13, 14-43: 2 Chron. 9:29-31.

A type of Christ. Psa. 72.

# BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

## QUERISTS' CORNER

"Why do we as a church use two kinds of bread at our love feast and communion services? When Jesus ate his last supper with his disciples, it was at a time when leaven was not to be found in their houses."

So asks our querist.

In the first place Jesus ate his last supper on the evening of the day **before** the "preparation" day when they put away leaven out of their houses.

In the second place Jesus ordered that supper prepared and so could use any kind of bread he chose.

In the third place it was from their private homes that leaven was to be removed. But this was not a private home.

In the fourth place, **deipnon** the word the sacred writers use to express the last supper Jesus ate means a full meal. They never ate full meals with leavened bread only.

In the fifth place the unleavened bread Jesus used in the communion was no part of the last supper, nor was the last supper any part of the communion. Neither was there any law requiring the same kind of bread in each.

In the sixth place, the Scripture does not prescribe the kind of bread to be used in the supper. This is left to the option of the church, so that the church has wisely, we think, decided to use for the supper other than leavened bread.

## MAN'S OPINION.

Grant Mahan

Every man is more or less influenced by other men, by their lives and words. Often too much attention is given to what man says, and our lives are too much patterned after their words. We even like to know what men think of the word of God; as if man's opinion could in some way change it. This often leads to harm, for we are more inclined to take the word of another man when he stands in opposition to the word than when he is in harmony with it. But it is good for us to read of learned men who stand firm for the truth, for it shows that it is possible for man to have much knowledge and yet stick to the Word. I lately read after such a man, and his words are so good that I want to give some of them. He is writing of the various

phases of the church in history, and says:

"There is yet one other phase. Shall I say that it is yet future, or that we have already entered it? There are still some whom Christ loves,—mostly suffering ones, under the rebukes and chastenings of their gracious Lord. But the body of Christiandom is quite apostate, with Christ outside, and knocking for admission into his own professed church. Paul prophesied of the church that, in the last period men would be mere 'lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, **having the form of godliness but denying the power thereof.**' (2 Tim. 3:1-5.) This is a fearful picture, almost as dark as that which he gave of the heathen world before Christianity touched it. (See Rom. 1:6-23.) But it answers precisely to the Savior's portraiture of the characteristics of the church in its last phase.

"It is **Laodicean,** — conformed in everything to the popular judgment and will—the extreme opposite of Nicolaitans. Instead of a church of domineering clericals, it is the church of the domineering mob, in which nothing may be safely preached except what the people are pleased to hear,—in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual override the enactments of legitimate authority.

"It is **lukewarm,**—nothing decided,—partly hot and partly cold, — divided between Christ and the world,—not willing to give up pretension and claim to the heavenly, and yet clinging close to the earthly,—having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on his side. There is much religiousness, but very little religion; much sentiment, but very little of life to correspond; much profession, but very little faith; a joining of the ball-room to the communion-table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and Christian benevolence.

"And it is self-satisfied, boastful, and empty. Having come down to the world's tastes, and gained the world's praise and patronage, the Laodiceans think they are rich,

and increased with goods, and have need of nothing. Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such admirable worship and music! Such excellently manned and endowed institutions! So many missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted?

"And will it answer to say that all this is not largely and characteristically the state of things at this very hour? Can any man scrutinize narrowly the professed church of our day, and say that we have not reached the Ladicean age? Is it not the voice of this Christendom of ours which says: "I am rich, and increased with goods, and have need of nothing?' And is it not equally the fact that this selfsame Christendom of ours is 'the wretched, and the pitiable, and poor, and blind, and naked?' Did the 'Mene, mene, takel, upharsin' of Belshazzar's palace better fit the ancient heathen than this modern Christian Babylon? Men talk of it as destined to glorious triumph. They proclaim it commissioned of God to convert the world. They point to its onward march as about to take speedy possession of the race for Christ and heaven. But 'The Amen' hath spoken. 'The faithful and true witness' has given his word: 'I am about to spue it out of my mouth'."

Time was when yo could not be classed with the above church, but that time has gone: will it ever come again? God grant that it may. And yet it can come only if we forsake the world and its follies, and follow the narrow way which leads upward to life and joy in the world which never ends.

—Falfurrias, Texas.

## OUR PRESENT EDUCATIONAL SYSTEM.

(In Three Parts—Part III)
By A. J. Bashore

Our forefathers, leaders in the church did not need a new Bible like the one now wanted, and, I understand, is being written today. Instead of spending their time in colleges and universities of **higher criticism**; their time was spent following the farming implements, at the work bench, the cobbler's bench, the anvil, etc. And the most heart searching sermons were delivered on the Lord's day which caused people to tremble because of the conditions which were to come. Not so now. Sinners are converted (?) now without trembling. No tears shed in sorrow

for their sins. Perhaps they have no sin, which they would not likely have if we are living in the thousand year period as some think. Some pastors and licensed ministers now enjoy reading a scripture text, and never touch it or any part of it in their entire sermon. Or, spend fifteen to twenty minutes analyzing a small or large word in the English, German, Greek, Latin and Hebrew. What food does this contain for the soul? Did Jesus analyze words? Did Paul analyze words during his preaching? 1 Cor. 14:9) Modern colleges train these modern men to this effect and thus they teach.

On our recent trip east we paid a visit to a family in Ohio, with whom we travelled in former years, who are members of the Mennonite church. While discussing church conditions we were told that they closed their college, thinking it to be a wise move. While waiting in the depot in Niagara City we became acquainted with several ministers who were returning from the Mennonite conference in Canada. We were soon discussing church conditions of the day and what the educational institutions are doing in the church. I then said: I hear you people have closed your school One of them answered: "Yes, we thought it best to do so because of some of the teaching and the lack of finance." The latter is caused, much because of the unsound teaching, even in our own schools. We the Church of the Brethren ought to take off our hats to our Mennonite friends for such a timely act. If you will allow me this expression.

We, Brethren, ought to look well into our common or rural schools, especially those who have children. See whether the real facts, instead of ghost text books harmonize with good Christian morals and stories, or chickens and ducks, bears and cats, etc., holding conversation like people in their speech. Children relate these stories with great earnestness and say the teacher says the stories are true. Some say we have to give such stories to little folks to interest them. Why not interest them with true stories? The first impressions of things made in the minds of little ones are hard to erase. A Sunday school superintendent at one time explained the lesson to the younger folk. He enlarged on it in such a way that it was different from the way it reads in the Bible. I called his attention to it after the service. He saw his mistake, tried to take it kindly by

saying: "Well, you have to make it plain to them." He failed to make an apology to the school the next Sunday. How about the impression on the children? It is heart rending when passing the schools and see the kindergarden children taking their lessons in marching and dancing. Why do parents send their children, babies to such a place presided over by a young girl called a teacher, with bobbed hair, shaved neck, partly dressed, who spends many of her nights and Sundays in a dance hall, social gatherings smoking cigarettes, card playing, etc? This includes teachers in other departments as well. These things have to be seen to believe them. Cities are more so than rural districts. If Christian parents would object to such things as are being done and taught in our schools, they would not exist. Some say: "It is a compulsory law." Yes, but people have a say as to whether a law should stand or not. Those of us who go to the polls and think it is a splendid place to show that we stand for Christ and good morals; let us be careful to know what the men stand for before the vote is cast.

Take the consolidated schools that are coming into our midst. They are to a great extent a play house, a social center, a place for cantatas, etc. The young minds are trained for the stage. I also hear that where they exist the land taxes are becoming enormous, because of the financial needs. Let us do like a neighbor Jew at one time told me, in protesting against something that was "saddled" on our district. "I always brotest ven a ting ain't right." Meaning: I always protest when a thing is wrong. Why does our church deal in these modern thought schools, colleges and universities? How much real salvation do they bring to our members?

Let us go back about forty years where these things started, and get on the right track, it may lead us more straight to heaven,—our final aim. These modern things, sidetracks, are misleading: Seminaries, colleges, universities, union meetings, vacation Bible schools, cantatas, social gatherings, select council meetings, hireling pastors, committees, etc., are side roads, invented by modern men, and often lead into the broad way, which leads to—(you read it for yourself)—(Matt. 7:13)

Many more things might be said along this line. Now, Brethren, let us think and act along these lines. And if we are asleep, let us awake and

arise as Paul says. Will we have sound answers to some, or all the questions asked in this article?

A brother in a late Monitor said: Half of our colleges would be a sufficient number. Yes one-fourth of our present number would be too many for the good of the church. One thousand less in our country, and more real workers and less learners, the crime wave of this nation would not have so many black pages.

Think out loud if necessary. Then see that it reaches the Monitor sanctum. It, too, will help you to think and talk out louder yet. We who believe in right things ought to be glad we have a paper that will express our sentiments for right doing. Come to its support. Those of you who are not gifted to write, but have been blessed with some of God's finance come help the little messenger along. It may do as much good here as the way some is used in the mission cause.

Let others know where you stand by sending an article to the Monitor. They need not be as long as this one.

Let us pray one for another that we may live right and thereby be envouraged to a higher life, lest we fail by the way.

128 Mooney Ave., Monterey Park, Cal.

## COME LET US REASON TOGETHER.

D. F. Lepley

These are days in which we take many things for granted.

We accept many things as TRUE because we hear some one SAY they are.

Some one STARTS something—Some "New Idea"—Invents some "catchy" phrase, almost invariably something that appeals to our senses or desires, and for the sole purpose of gaining something for himself.

And we, just like a lot of unthinking, unreasoning sheep, pick up these things and run along with the crowd, never asking a question, nor looking where we are going, and thinking of nothing but to keep up with the "Bell Sheep". Fearing, perhaps, that we might MISS some of the "music".

But brethren, (I am talking to Christian brethren), when we take time enough to sit down calmly and quietly, alone with out Bible, and try to reason out things in the light of the ONLY infallible GUIDE to the truth, it begins to give our CONFIDENCE in these "Bell Sheep" (leaders) a terrible jolt.

Our evangelists and leaders today tell us that the old "Dunkard Church" in the olden times, thirty and forty years

ago, paid too LITTLE attention to her young people. "Did not try to save them to the church. In fact they LOST most of them from hte church."

But this makes me wonder where all these good old faithful, "true blue" members of from 45 to 60 years of age, that we have in the church today, came from. How did it happen?

I am wondering if some folks do not "stretch the truth" for a purpose of their own.

They tell us that WE must SAVE our young people to the church.

"We must give them SOMETHING to DO".

"We must keep them BUSY".

"We must give them something to do that they LIKE".

"Something that will keep them INTERESTED, etc."

The church atmosphere is just TENSE with this theme. It is a stock argument that is broadcasted far and wide continually from pulpit, stage and rostrum of all of our big meetings, conventions and conferences, by the "Leaders" of our church today. Our church literature is FULL of it.

Yes, we must "SAVE our young people to the CHURCH". For goodness sake, "Do something before they all get LOST".

Now, my brethren, candidly —are not such arguments downright SILLY?

Just as though our young people WANTED to get away from the church.

Just as though they had no spiritual hunger at all.

Just as though we considered them a lot of helpless children without a reasoning MIND of their own, without the POWER to reason, and it is up to us to coddle and pamper and coax them, and to gratify their every little whim until we finally succeed in CAJOLING them into the church. And then we feel "all right". "We have got them SAVED at last". And the "Shepherd" congratulates himself upon the wonderful GROWTH of his "Flock", and likes to tell the world about it.

You hear a lot of talk today about the new and wonderful science called Human Psychology, by our wise heads, but from what I can learn and understand about it, it is not any more after all than just a new and higher sounding name for what years ago used to be called just plain, old-fashioned "common sense". But it seems that a large part of this old and useful commodity, as well as a good many other "old useful things", has been relegated to the "discard" during this progressive, modern Civilization.

But this "New Science" and common sense will AGREE on this ONE fact, at any rate—that young people, and some older ones too, instinctively do not WANT to do the things that they are URGED to do. As for instance, hearing continually, from every source, all this hysteria about getting them "SAVED", they just naturally reach the conclusion that they do not CARE to "get saved" until they are READY, until they have "sowed their wild oats", unless they can come on their own TERMS.

In fact, this whole system creates in the minds of our young people just the OPPOSITE of a RELIGIOUS SPIRIT.

Then too, we must not forget that in these days of luxuries, pleasures and fleshly gratifications, our young people are not IMMUNE, and that many of them, very early in life, learn to LOVE the world and worldly things, and it is HARD for them to see why God cannot ADMIT such things into his kingdom, and in most cases harder YET for them to give them up.

But you must give these young folks credit for doing some THINKING too, and when they hear this continual din about "Saving them to the church", they naturally get the idea that the church must HAVE them in order to SURVIVE, (and sometimes this is true of the leaders), and they begin to feel their IMPORTANCE and are willing to "BARGAIN" for their entrance. (This is "Psychology").

They have learned to love the WORLD and worldly things, and if they do not need to GIVE UP any of these things, if they can bring them all ALONG into the church, and love and live with them THERE, why, they will CONSENT to come and get "Saved".

Of course, they understand that the church cannot get along WITHOUT them, and that they are to have their own way in the church just the same as they had OUT of the church. That was understood to be a PART of the BARGAIN, so they have consented to come and "Get Saved", and "that is worth SOMETHING at least".

This is "Modern Christianity". "Human Psychology". Somebody STARTED it. The leaders ADVOCATE it, and we like dumb sheep ACCEPT it as the WAY and just "go along".

Now, brethren, in what respect are these poor souls that we enroll on our church records, by such means, "BET-

TER OFF'' than they were before they ''came in''?

Are they really SAVED?

Will they ever BE saved?

Just THINK of this a little while—

Yes, — we must CREATE such activities in the church that will keep our young people BUSY at something that will keep them INTERESTED.

We must offer them PRIZES for Sunday School attendance. We must stage CONTESTS between classes, with BANNERS, etc., as the GOAL for supremacy.

We must hold out the vision of a sumptuous BANQUET as a reward for the ''biggest harvest'' on Decision Day, etc.

In fact almost every INCENTIVE that is fostered in the minds and hearts of our people today, young and old, is to GET some ''material'' thing, some perishable THING, something that APPEALS to their desires and lusts, for their every (so called) ''Religious'' ACT or MOVE.

They have learned not even to give money any more (in any amount) to keep up their ''Religious Activities'', without GETTING SOMETHING for it. Something to SATISFY their V A N I T Y or their PLEASURES. And this is ''Modern Christianity'', — To have a ''New THRILL every minute''.

And this is ''Saving our young people to the church''.

It might be just as well to say it is increasing our membership in NUMBERS. But has the Lord GAINED anything? Has the church grown STRONGER? Can such things and such a church ENDURE?

Jesus SAID—The way INTO the ''Kingdom'' is ''STRAIT'' so narrow, so restricted, that a sinner must get RID of his ''PACK'', or ''Burden of Sin'', before he can get THROUGH that gate, and that he must STAY rid of it as long as he is IN.

But it seems that our ''Leaders'' today have TORN the gate out, or WIDENED it out some way, big enough so that a WHOLE MOB of sinners can ''get by'', without having to get rid of ANYTHING. They can just take EVERYTHING that they LOVED, out in the world, and refuse to give up, ALONG with them into the KINGDOM, and enjoy them THERE just the same as they did out in the WORLD.

This is the modern WAY that our modern LEADERS have of ''Saving our young people to the Church''.

And not long ago, one of our most prominent ones, at a meeting of young people, strongly ridiculed the ''old

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fogy'' ideas and ways of his foreparents, and hoped that the ''Church of the Brethren would NEVER AGAIN get back ''into such an impotent and dooless condition'', where there was nothing for our young people to do except just to ''go to meeting'' in such a plain, old-fashioned way with ''pap and mother'', to such plain, old-fashioned ''barn like'' meeting houses. We could never have any fun or entertainments, or fine piano music, or good times, and good things to eat, and ''such things''. No, ''I would never want to see such times any more''.

No, we never ''saved our children'' during those unfruitful days, but we are saving them now, since we know HOW, since our leaders have told us how to do it.

Now, Brethren, is it not TRUE—If it is NOT, please TELL me so—That the home training, the school training, the social training and the general world training, that the majority of our young people get in these days, all APPEAL to the CARNAL or FLESHLY side of their LIVES? It all TENDS to cultivate and develop a passion for the LOWER and BASER instincts of our young people, until hardly anything ELSE will interest them.

And there is a pressure among our ''Modern Leaders'' today, as never before, to CATER to this CARNAL side of the lives of our young people, in the PLANNING of their so-called, ''Religious Activities''.

And what else can HAPPEN, when we ''sow to the flesh'', except to ''REAP Corruption'' and death?

Brethren, according to the light of the whole Gospel, this entire SYSTEM is WRONG.

And while we may get the names of a lot of our dear young people on our church rolls, and perhaps help to swell the Shepherd's budget, it is an absolutely PERNICIOUS and DANGEROUS DELUSION and may mean the Eternal loss of thousands of these poor souls, as well as THOSE who are RESPONSIBLE for this INIQUITOUS PROGRAM.

What ELSE did Jesus have in MIND when he said that

"MANY will COME in that day and say, Lord, Lord", were we not your workers? Did we not save many young people to the church, etc.?

What was his answer?

Let us stop here and THINK awhile.

Brethren, what do we expect to GAIN by this DECEPTION. We may deceive OURSELVES but we cannot deceive God, and the time is coming when he MUST and WILL thoroughly "cleanse his house" to save it from corruption and death.

Come now Brethren, let us reason this thing through in the light of God's own plain, revealed word. His word of truth.

You cannot serve God and the flesh.

You cannot retain this carnal mind.

It is IMPOSSIBLE to gratify your carnal DESIRES in and through your so-called "Religious Activities" and GROW SPIRITUALLY. It is CONTRARY to "Nature's Law". The Law of God. This is "Human Psychology",—plain "Common Sense".

Brethren, I am persuaded of THIS, that if our LEADERS preached and practiced and taught SELF-DENIAL and the "simple life" MORE, and more HONESTY and steadfastly, in a cheerful and loving way, and their lives really PROVED that they were SINCERE, there would be a wonderful SPIRITUAL REVIVAL among our young people. So much so, that they would be "BORN INTO THE KINGDOM" instead of being MERELY "Saved to the church", WITHOUT all of this present, meaningless "beating of the air".

I am PERSUADED that if the fathers and mothers of these young people, if their pastors and leaders, if their "Shepherds" were SAVED to the CHURCH, if they were CONVERTED, if they were really and truly "BORN into the KINGDOM" themselves, our young people would FOLLOW them THERE, WITHOUT all this APPEAL to their CARNAL INSTINCTS and the constant "Dangling" of all these worldly baits before their eyes, just as the sheep and "Lambs of the Flock" will follow their "Shepherd", when they have once learned to KNOW that he is a true Shepherd.

We are deceiving ourselves. We are deceiving and misleading our young people. We are making merchandise out of our "Religion". We are "MOCKING GOD". And "what will be the END therof?" What will the "REAPING" be?

It cannot be anything ELSE than DISASTER and DEATH unless we amend our ways.

—Connellsville, Pa.

## "THAT EXTRA QUARTER"

K. D. Henry

This is the caption of an article in the March issue of the Messenger. The first sentence is, "Do we love our religion?" Religion seems to be relative. The Catholic church and the Protestant churches are almost diametrically opposed in their conception of religion. What is accepted as religion by one is almost utterly rejected by the other. Nor is there much more of a standard among the various divisions of the Protestant churches. There are the evolutionists who deny much of the Bible, especially the Bible story of the creation; and the fundamentalists who may accept the entire Bible, but even among these there is no uniform standard. In fact each peculiar division seems to assume the authority to set its own standard. In general religion means the outward act or form by which men indicate the recognition of the existence of a God, or of God having power over their destiny, to whom obedience, service, and honor are due. Specifically, religion means conforming in faith and life to the precepts inculcated in the Bible, respecting conduct of life and duty towards God and man. In short doing God's will. Even in our own church, the Church of the Brethren, there are the progressives who are progressing but away from the teachings of the Bible, and the conservative element. So when the question is asked, "Do I love my religion?" about the only answer that can be given is, "Yes, **I** love **my** religion."

The second question is, "Do we love our church?" Maccaulay, the English essayits, said, "What you are speaks so loud, that I cannot hear what you say," or "actions speak louder than words" is absolutely true in our attitude toward the church. If we love the church why do we not obey her wishes? The church says to the sister that she shall wear the bonnet and the prayer veiling, not dress in the fashions of the world, not wear jewelry; to the brother that he shall dress as becometh a follower of Christ. Do all follow this injunction of the church, or do most of us belong to that number who are making a desperate effort to compel Annual Conference to change her attitude on many things. Look out for the Hershey Conference! The wife of the pastor of the First Church of Philadelphia wears a hat, the pastor himself dresses in the fashions of the world, have

seen it myself, when he was engaged in the work of the church. Many of our members dress as they please, go where they please, belong to clubs and other worldly organizations. "Do we love our Lord?" "If ye love me keep my commandments," Christ said. Our members, as a rule are conversant with the Bible, they know what is required of them and the fact that they do not obey the wishes of the church, nor the word of the Lord, is evidence beyond denial that they, who do not obey, do not love as they should.

There can positively be no question about our obligation to our religion, our church, and our Lord; but the fact that saddens some of us is that about the only obligation some of our progressive brethren are concerned about is our obligation to give, **give, give,** money, **money, money,** and it's about the only obligation they would impose upon us. It has almost come to, "give us all the money we want, and you may do as you please, and we will use our official power to prevent the home congregation from dealing with you." In fact this has happened. Christ said, "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." When the chief concern of the missionary is to be well paid, well taken care of, have influence even with officials of nations, we are almost lead to conclude that they have interests besides the people whom they are supposed to serve spiritually—or is this a mistaken supposition? Christ said, "Whose image and superscription is this, they say unto him Caesars. Render therefore unto Caesar the things that are Caesars, and unto God the things that are God's," and just before his crucifixion he said unto his disciples, when they thought of preventing his crucifixion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels," but, "my kingdom is not of this world." Why then should our educated brethren be interested in almost everything? No doubt some of our missionaries have been splendid brethren and have "quit themselves like men," and no doubt some are still using every power given them by God for the lawful speaking of his divine truth. There is no doubt but that some of our "home missionaries" and church officials and lay members are doing the best they can, with the saving of souls as their prime motive and there is equally no doubt but that there must necessarily

be some "machinery" to get the work of the church done; but what is wrong that above everything that is being done there is this continual discordant cry for money, **money, money?**

Let us analyze the situation and possibly we can find at least a partial solution to the situation. Twenty years ago our missionaries were poorly paid, they did not take annual vacations from active duty at some attractive place where missionaries of different denominations meet to become acquainted, exchange views and experiences and certainly be modified in their own views respecting their own peculiar beliefs—for how can two walk together unless they first agree! They very seldom came "home". Now the situation is about the reverse, our missionaries are well educated, often at the expense of the church, better paid, and often times they should be, come "home" rather often and conveyed almost across the entire brotherhood at the expense of the different churches. It is true these missionaries often give the home churches vision and inspiration but it takes a number of quarters for this work.

Our church was not so highly organized and systematized then as it now is. We now have Boards and Committees and Official brethren coming and going the length and breadth of the—no, not only the United States, but event to remote foreign countries. In fact if this thing continues we'll all be on some Board or committee, or something, then who'll be the audience? It is our personal conviction that the Church of the Brethren is becoming to be the most Board, Committee and official burdened church in existence. This takes an almost innumerable number of quarters.

Then—twenty years ago—we had preachers and elders but very few pastors, excepting at mission points. The preacher of that day could condemn any evil or tendency which might tend to evil without fear of losing "his job". The ministry was revered and their warnings generally heeded. Now, almost every financially able congregation has its pastor, and the richer the congregation the more education and polish they demand of their pastor, and naturally to balance this demand on the part of the congregation the more salary he commands and demands. Soon every pastor must be a college graduate and a theological expert. Bethany and other theological schools are turning out this peculiar product and to supply these pastor-producing plants they will need the mate-

rial and so pressure will be brought to bear on Annual Conference to bring about the desired result, already we are coming to sense this pernicious influence. Our pastor will then no longer be called preacher thus and so but doctor, for the B. D. title will be required and the D. D. title will naturally follow. Brother I. N. H. Beahmonce said D.D. means "dead dog". Whether he still holds that opinion I am not in position to say, and these pastors take many, many of our members' quarters, yea, they take their thousands of dollars. Dollars that the various Boards and Committees never see.

Almost every section of the Brotherhood has its Standard College with its faculty of college and university trained teachers and less highly trained teachers. Some of these teachers are splendid brethren and no doubt are teaching at a sacrifice in the College of the Brethren Church and some of them speak about this fact whenever they have a chance. The endowments to place these colleges on the Standard demanded by the States have cost us hundreds of thousands of dollars and they are still not satisfied but would like to increase their endowments, for the Standard is changing and then not satisfied with the thousands they have gottn from us in endowment, they have the effrontry to come to the individual congregation and try to compel the congregations to pledge themselves for a per capita annual payment for the upkeep of the colleges. How is it brethren, are our schools under the control and management of the church, or are the colleges controlling the church? Don't you think it is about time to revise our educational system? Our colleges cannot possibly hope to maintain the standard of our State institutions, nor for the spiritual welfare of the church is it desirable that they do. But it is not our purpose to write at length of our schools. Our purpose is simply to show that these schools have claimed more than the extra quarter.

Our Annual Conferences as conducted at the present time are not condusive to the highest spiritual interests of the church but suffice to say in this article that they claim many of our quarters. Then we have young people's conferences which in the manner in which they are conducted at present are more of social gatherings than religious gatherings. We have our District meetings and our Sunday School meetings, etc. All these require many extra quarters.

Most of our districts have their Old Folk's Home and

homes for dependent children, and these, of course, require many thousands of dollars. Many of these institutions and activities are splendid and there is no fault found for the existence of most of them,—of course most of them could be very much changed in order to reach a higher plane spiritually.

Our purpose has been mainly t oshow our dear brother where these extra quarters go and that our people ara really giving many times what they gave even twenty years ago, and also to suggest to the progressive element of the church that if they desire to continue to command the respect and confidence, and helpfulness of the conservative element, they certainly must not continue to progress, as they have even just the five last years.

Our brother says so long as we can even own a Ford, we are in duty bound to give that extra quarter; we do not know what official position this brother holds but many of our progressive writers are under pay of the church and some are well paid, though they never seem to think so; and some of us who own Fords and even better machines go as far as twenty miles to fill our appointments and do you know, dear brother, we bear every cent of our expenses and sometimes carry our lunch so that, like Paul, we may not be a burden and all this willingly that we may be regarded by him whose reward is life everlasting.

Of course we are not ignorant, we know that this brother means that we should bear our own burdens, help to bear all the others and then in addition to all this, every last one of us give a quarter extra.

Do our progressive brethren recall the story of the straw that broke the camel's back?

—Route 2, Thomasville, Pa

## FAITH AND TRUTH.

J. L. Switzer.

"For we walk by faith, not by sight." (2 Cor. 5:7.)

"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

"For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." (Prov. 2:6.)

"Wise men lay up knowledge." (Prov. 10:14.) How? By accepting these statements as the truth. Hence faith is the fundamental principle of all knowledge. Not one grain of knowledge do we get from any source, except by faith. Now, before we go further, I think of one of Josh Billings' sayings: "I would rather my boy would not know so much,

than to know so much that ain't so."

Faith is a principle, not alone peculiar to the Bible, it's a universal, fundamental principle of intelligence; and there is faith in that which is not so, as well as faith in that which is. Hence, faith, in order to become wisdom and knowledge to us, must be united with truth. Do you see the wise provision of Jesus when he said: "I am the Way, the Truth"? And again: "Thy word is Truth".

What is faith without truth? A snare, a destroyer, a delusion. The heathen has faith. He lives by it. If we are justified by faith only, why go as missionaries? If we believe a lie what is the consequence, according to Paul? (2 Thess. 2:11.)

Then faith in lies is not safe. Mother Eve had too much faith in the one who told her she should not die. So we, as well as she may have too much faith. Let us see how dependent we are upon faith. Mentally we are almost nothing else, we are composed almost entirely of it. How does a child learn, — learn at home, — at schools,—learn history, geography, learn anything? By faith in what it is taught.

It is the same with men. Without faith, — impossible. That is the sum total; impossible to please God; impossible to please parent, teacher, pastor; impossible to know, to do, to learn, to be, to grow in grace. Paul says: "We walk by faith". I will add, we talk by faith, we write by faith; we are housed up in faith, we are reared by faith, environed by faith; so that faith is our mental atmosphere, our meat and drink and the body, soul and costume of the mind and heart. It makes us what we are, prevents us from being anything else than what we are,—"For as he thinketh in his heart, so is he."

How careful God was to give precise instructions to the Israelitish parent for the instruction of his children. Why? Because the credulity and trust of the child must have Truth to feed upon in order to grow up into a sound and healthy body of Divinity. "Train up a child in the way he should go". Feed his mind with fact. "Bring him up in the nurture and admonition of the Lord." Canaan was destroyed. Why? Because the mind and heart of the Tribes were so poisoned by mythology and falsehood that they broiled their little babes in the arms of Boloch, and danced and shouted around them in revelry to drown their piercing cries, and then finished the jubilee with all manner of lewd and lustful practices. So poisoned were

they with error that cure was impossible, and subjugation, to prevent their fiendish cruelties, a necessity. Ingersol said: "God should have sent them missionaries instead of soldiers." Ah, yes. God had sent them missionaries, times without number, but missionaries were rejected, persecuted and murdered. Love, entreaty, pleadings and mercy were rejected and powerless to reach them. There was no longer an element of sense or reform left to work upon; the whole head was sick. The whole heart perverted and faint. The poison of idolatry had corrupted every fiber, and death must follow. God knew this. He had tried every other way.

Ingersol presumed to teach God; but he did not practice his own philosophy. The Colonel went soldiering down South to free the slaves. Why didn't he go as a missionary? Nothing but conquest could wipe out southern slavery. Nothing but conquest could cure the heathen darkness of Canaan. God is wiser and more consistent than men, and the only right way under heaven for us is to believe God's word. Then we possess the right kind of faith.

How grand was that reply of our sister, "I dress plainly because God says I shall". How significant was the judgment of a worldling at the great Centennial Exhibition, "There goes a virtuous woman". She was dressed in modest apparel. I have often wondered why the church should not make provision to have her members clothed in harmony with the Gospel, as well as to have them fed by it, or in harmony with it. Are not these supplies of food and raiment the best for us?

Clothes do not make the Christian. No, but the Christian should make the clothes. Which pattern shall we cut them by, Christ or the devil? The pattern of holy women of old, or the patterns of harlots of Paris? "The Lord giveth wisdom; out of his mouth cometh knowledge and understanding". Well said, Solomon!

After gazing for years upon the shameful and outlandish manipulations that proceed from Sodom, I am constrained to believe the Lord a better tailor and dressmaker than the best in Paris. And I firmly believe that if a sheep insist upon going to the devil for its wool, the church should leave the ninety and nine and go out after that sheep. I furthermore believe that the church that does not do so is not doing as Jesus did, will soon be as spotted as a leopard, and as raw in its drill as a band of butternuts of 50 years ago.

Bro. Miller speaks of an old Proverb: "See Rome and die". With the Christian, at the risk of using a slang phrase, I will say: "See the Fashion Plates and Die", unless the church has a care for her children: "For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13).

Faith must feed upon Truth. The word of God is truth. The Church is the Ground and Pillar of the Truth. The Church is the visible repersentative of the body of Christ upon earth. Its members are brethren, sons of God, children of God, heirs of God, brethren and sisters of the Lord Jesus Christ, holy and beloved, sanctified, washed, a bride, cleansed; and "Jerusalem which is above is the mother of us all".

Do we not do well, therefore, to have a fervent love and zealous care for one another? What would our Father say? What does our Mother say? What does our Elder Brother say? Aye! What do they all say? What have they said, over and over again and again? "Love as Brethren". "Be pitiful; be courteous". "Be kindly, affectioned one to another with brotherly love, in honor preferring one another".

"So we being many, are one body in Christ, and every one members one of another." "Restore the erring one in the spirit of meekness". "Bear ye one anothers burdens, and so fulfill the law of Christ". "But if ye bite and devour one another, take heed that ye be not consumed one of another". "Mark them which cause divisions among you". "Keep the unity of the spirit in the bond of peace". "Teaching and admonishing one another".

"See that none render evil for evil unto any man". "Count him not as an enemy, but admonish him as a brother". "But if he will not hear the church, let him be unto thee as a heathen man and a publican". And then too, "Let the churches hear what the spirit saith unto the churches".

Remember Lot's wife, and Sodom, and Ephesus, and Smyrna, and Pergamos, and Thyatira, and laodecea.

—Carterville, Mo.

## MODERN IMPROVEMENTS.

H. M. Eberly

Years ago I held the drill and another man drove it with a sledge, and thus we drilled the hole to blast the rocks. The Lord has so ordered that man hold the truth in place and the Holy Spirit will drive it home.

He is the convicting power.

He gives life to the word which will "pierce even to the

dividing of soul and spirit, etc."

Nowadays we use the "jack-hammer" to drill holes for blasting rocks and there is more work accomplished in less time.

These machines are driven by air, and require very little skill on man's part. (Acts 2:4) The apostles "were filled with the Holy Ghost, and began to speak."

May God keep us from walking "according to the course of this world, according to the prince of the power of the air." (Eph. 2:2.)

A minister once said, "If I cannot preach by the Holy Spirit I can preach by my education." He was young in the ministry.

—Lititz, Pa.

# Three-Year Bible Reading Course

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**CYRUS WALLICK, CERRO GORDO, ILL.**

**Motto: READ, THINK, ACT**

## WHAT IS OUR READING?

She read the Journal and the News,
The Green Book and the Red;
She kept the serials of the month
Securely in her head.
She read the sporting page; she knew
Each athlete by his name;
She read of baseball, football, golf,
Familiar with each game.
She looked the funny pages through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please.
But—in her house there was a Book
With pages never turned,
Whose messages of hope and truth
Were still by her unlearned.
And still she reads, and laughs and cries
O'er stories of the hour,
And lets the Boow, dust-covered, lie
Unopened in its power.

—Susan Hubbard Martin,
in The King's Business.

# BIBLE MONITOR

VOL. II. August 15, 1924. NO. 16

"For the Faith Once for All Delivered to the Saints"

## CORRECTION.

July 1 issue, P. 16, at the bottom 1st Column beginning, "The rules for the former are laid down," etc., should read: The rules for the former are laid down in God's word. The rules for the latter are laid down in men's text books.

## DOING GREAT THINGS.

We are so constituted that we like to have a part in doing big things; and yet our likes are most often not to be trusted. Christ said that in the last day many would say unto him that in his name they had done "wonderful works," but in spite of that he would have to tell them to depart from him, for he never knew them. Doing big things does not give us a title to the mansions above.

There is something better than doing the things that men call big; and Jesus mentioned some of them as his reason for telling those to depart from him who thought they had a clear title to their mansions. This something better is doing the little things each day, the things that will help the unfortunate. Jesus went about doing good, and unless we imitate him in this, no matter what else we may do, he holds out no hope for our future happiness.

We have known men who almost daily neglected opportunities to do in the way Jesus commends above; not because they were averse to doing good, but because they had their mind made up that they would save their resources until they could do something which would be worth while. But that is the wrong way to look at it: our duties are daily and must be performed each day. We cannot neglect our duties six days in the week and then make up for this neglect on the seventh day. Our good is to be done as we have opportunity, no matter what we have in mind to do at some futuer time.

And we have known these same men who put off till the future, and when the time came and they were permitted to undertake the work they had in mind, they did not get from it the satisfaction they would have gotten from doing "each day some little good." Their disappointment was no doubt largely due to the fact that they had not gotten themselves ready for the great duty, the great good they had in mind and at heart, by doing the little duties which all of us are

so prone to overlook. Faithfulness over the few things, the little things, is necessary if one is to be promoted and rule over many and great things.

But there is another good reason for doing our good deeds as we go along. Nothing is more certain than the uncertainty of life. One of the things emphasized and repeated in the New Testament is this, that we know not at what time our Lord will come; and when he comes we shall have no further opportunity to do good in this world. When that time comes, if our vessels are empty, if we have not done the things which we should have done, we shall be hopeless, with only one verdict possible, and that, "Depart."

The desire to be big and to do big things has caused infinite sorrow and loss to mankind in the ages past. This desire has produced many so-called great men. Take the men whom history calls great, and how many of them have been a blessing to mankind? A few of them have helped men to a higher plane; but for the most part they have caused death, destruction of property, and sorrow in proportion to their greatness. How different all of them have been from our great Leader. So many have wanted to be king or ruler, and so few have tried to be simply good, just imitators of him whom they profess to follow and with whom they expect to live forever.

Years ago one of our great scientists was offered a large sum of money if he would deliver some lectures. His reply was that he hadn't time to make money. He was just a man, not even a close follower of the Lord, and yet he was so taken up with his work that he would not leave it in order to make money. Our work is of much more importance to the world than his scientific studies were, and yet we have time for so many things which do not make us or others, better or happier.

The trouble with us is that we place wrong estimates upon so many things. One thinks that financial power is the great thing; another wants political power. And there are so many whose great ambition is to be in the fashion. Many want to serve, but only in high positions. How few there are who measure greatness by the rule laid down in the New Testament: "Whosoever will be great among you, let him be your minister." If they could only serve without being servants! Christ was among men as one who serves, and we do not wish to be like him in this: we consider it beneath us. The world can never be saved

through masters: its only hope is through servants; and our only hope is through service. Jesus was our master, and yea in order to open the way of salvation he became a servant. The disciple is not greater than his Lord. It is time for us to make a new valuation of the things for which men labor: the present valuation is wrong and means loss.

## WHAT DO WE BELIVE?

PART I.

A. W. ZEIGLER

We say we believe that Jesus Christ is the Saviour of the world and that he has all power in heaven and on earth. If we admit the above and if we love the Lord our God, with all our heart, soul and mind (Matt. 22:37) we then have a splendid foundation of faith.

Now then, let us see how our building will line up with our foundation. In Gal. 5:24, we have this, "And they that are Christ's, have crucified the flesh with the affections and lusts". Verse 25 says, "If we live in the Spirit, let us also walk in the Spirit." Why does Paul add this verse? Do we not fully realize if we have crucified the flesh with the affections and lusts, that we are walking in the Spirit and are Christ's? Yes, but in this verse we see that there is danger of living in the Spirit, or rather pretending to live in the Spirit and yet not walk in the Spirit. (2 Cor. 3:2). "Ye are our epistle written in our hearts, known and read of all men." (Verse 6), "Who has made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." So here we see again that there is a danger of living in the spirit by letter and yet not walking in the spirit or in plain words, "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him. (1 John 2:4).

So then to walk in the spirit is to keep his commandments. There is plenty of preaching of the love of God, but scarcely anything about keeping his commandments. (1 John 5:2, 3) "By this we know that we love the children of God when we keep his commandments, for this is the love of God, that we keep his commandments and his commandments are not grievous." Now then, if we have faith in Christ as our Saviour, and confess before God and man, and are as Philip said to the Eunuch when he said, "See here is water, what doth hinder me to be baptized." Philip said, "if thou believest with all thine heart, thou mayest." Now we are living in the Spirit and if we go

no further than to be baptized, we will soon die, spiritually and not realize we are dead, but now comes the "all things, whatsoever I have commanded you." Here is where humility begins and where the walking in the Spirit begins, and where obedience by works comes in, to prove our faith.

It is not so hard to get people to confess Christ, as long as they can do it with their mouth only but when they must put in practice the things that are commanded they will not do them. This shows they are not walking in the Spirit, and are not in Christ and have not "crucified the flesh with the affection and lusts." If just saying that we believe in Christ would save us, why would the Lord have added so many commands for us to do? But that is about all you hear from the pulpit these days. Just believe. If we had a close friend of ours that had never told us an untruth and he would tell you he had put a hundred dollars in your mail box down at the cross-road for you, do you think you could make anyone believe that you really believe it is there for you, if you will not go and see? Anyone with good reason would tell you that you do not believe that it is there or you would go and see. And yet, we will tell the people we believe in the Lord Jesus, and yet we will not do what he tells us to do if we want eternal life.

But the chances are we would go and look for the money, even though we had no faith in its being there. We would take no chance of loosing the money by not going and looking. And here we have the Lord offering us eternal life by obeying his commands, something that is worth more than the whole world and still many, many try to make people believe they love the Lord, but will not do what he tells them. They may fool some people, but they can not fool the Lord. "Why call ye me Lord, Lord, and do not the things that I say unto you? As long as our faith is not strong enough to put in practice the things he commands us to do it is not a saving faith, and we lack walking in the Spirit. We must come out from the world, and be separate from the world and be ready to lay aside all worldly things, that are a hindrance in running this race, as Paul calls it. We must let the word of the Lord decide what is a hindrance in this race, for he is the one that will give the reward.

Now the affections and lusts of the flesh are the foolish things of the world, the foolish fashions of dress and decorating our bodies with jewelry

and ornaments and putting things on our children that are not in harmony with bringing them up in the nurture and admonition of the Lord. We should always put only such things on our bodies as will create a likeness of Christ and his teachings. All unnecessary things are a hindrance to the cause of Christ, either directly or indirectly and yet some of our members try to imitate the world in styles of all sorts, and especially those that are supposed to be ensamples to the flock. What do they believe? Are they led by the spirit? Are they walking in the spirit? do they love the Lord? They say they do, or do their actions speak louder than their words? Oh, what a pity, Yes, we will have to say with Bro. Lepley in Monitor No. 6, "what is wrong with our church," dear brother, does it not press upon our souls when we see the leaders of a church that once stood for the plain teaching of God's word now, as it were, trampling it under foot and who even point the finger of scorn at those that try to live the Christ life?

—Waterloo, Iowa.

## CHRISTIAN BAPTISM

PART I.

By CHAS. M. YEAROUT

What is Christian baptism? What is it for? Is it a three fold or a single immersion? Is it a face forward or a backward immersion? "One Lord, one faith, one baptism" (Eph. 4:5) By a careful reading of the above chapter, you will observe that the apostle is treating the subject of unity. This unity should exist in the church of God. Christ prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21) In order that the church be one as the Father and Christ are one; they must be one, in faith, doctrine, and practice. This oneness leads to a perfect unity in the family of God. "There is one body"; and this is the body—the church—of Christ (Rom. 12:5; 1 Cor. 12:12) "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit", verse 13. Christ is the head of this one body, the church, (Col. 1:18) and the body,—the church—moves and acts in humble submission to her head. Christ being the head, directs and gov-

erns the body, and the body hears and obeys the dictates of the head. "And one spirit." There is but one Holy Spirit (1 Cor. 12:4, 11.) the third person in the holy trinity. "One Lord'.' There is but one Lord Jesus Christ, who died once, for the redemption of a lost and ruined world. There is not one Lord for the Jews, and another for the Gentiles. There is not one Lord Jesus for one church, and another for another church.

"One Faith". There is but one true evangelical faith. And that comprises and embraces the entire plan of salvation, as delivered by Christ and his apostles. Jude exhorts: "That we should earnestly contend for **the faith** (not a faith) which was once delivered to the saints." There is not one faith for the Jew, and another for the Gentile. There is not one faith for one church and another faith for another church.

"One Baptism". There is not one baptism for the Jews, and another baptism for the Gentiles. Paul's reasoning forever bars the idea of there being one baptism for one church, and another baptism for another church. If sprinkling is baptism, then pouring, single, and trine immersion are not Christian baptism. If single backward immersion is Christian baptism, then trine immersion face forward is not. If trine immersion is Christian baptism, then single immersion, sprinkling and pouring are not Christian baptism. Christ's prayer demands unity, and unity demands that there be one faith, doctrine and practice. (See 1 Cor. 1:10) There is but one baptism for all who would put on Christ, and live the Christian life. What is this one baptism? We shall let the word and counsel of God answer this important question. When Jesus Christ was here on earth, he taught by precept and example. He is the beginner and finisher of the Christian faith. He came unto his fore-runner John and demanded baptism at his hands. (Matt. 3:13-15) Jesus was baptized in Jordan—not on the bank—(Mark 1:9) and came or went up straightway out of the water. (Mark 1:10; Matt. 3:16.) It would have been impossible for Jesus to come up out of the water, unless he had first gone into the water. You cannot come out of the house, unless you first go into the house. In the case of Philip and the eunuch, both Philip and the eunuch went down into the water, and he baptized him, and they came up out of the water. (Acts 8:38, 39). Thus we have the clear record, that they went into the water, and were baptized while in the water, and came up out of the water. But what does baptism mean?

Paul says: "Therefore we are buried with him by baptism unto death." Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God" (Rom. 6:4; Col. 2:12) Burial means covered up, submerged, hence sprinkle or pour, does not fill the requirement of the definition of burial; therefore not baptism. Webster's unabridged dictionary defines baptize from **bapto**—to dip in water. Baptism, sprinkling and pouring, each have a specific meaning, and cannot be used interchangably. "Baptism, **baptisma**, dipping." "Sprinkle, to scatter in small drops; to rain in small drops". "Pour, to empty, as water out of a vessel or bucket." Example "And the priest shall take some of the log of oil, and pour (chem) it into the palm ofhis own left hand: and the priest shall dip (bapto) his riht finger in the oil that is in his left hand, and shall sprinkle (rain) of the oil with his finger seven times before the Lord." (Levit. 14:15, 16) It is absurd to call sprinkling or pouring baptism! Proof, "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordon confessing their sins." (Matt. 3:5, 6; Mark 1:5). Let us substitute the words sprinkled and poured here for baptized, and see what the result will be. "And were all sprinkled of him in the river Jordon. The people were sprinkled, that is, scattered in small drops in the river of Jordon, and not the river of Jordon sprinkled on the people. Were they sprinkled in the river of Jordon? "And were all poured of him in the river of Jordon, and not the Jordon on the people. This makes nonsense out of God's holy word. "And were all dipped of him in the river of Jordan, that is, the people were dipped in the river of Jordon. Thus the utter untenableness and absurdity of using the words sprinkling and pouring for baptism. The word sprinkle only occurs once in the New Testament. (Heb. 10:22) and has no reference to baptism. All other places where it is used refers back to the Old Testament, to the sprinkling of blood, etc. The words baptize and baptized are translated dipped in a number of places in the New Testament. (Matt. 26:23; Mark 14:20; John 13:26; Rev. 19:13.) Baptism was performed in rivers and pools where there was an abundance of water. There is not an instanec on record in the word of God, where baptism was performed, that immersion was not admissable.

## DOES GOD CARE?

By LEANDER SMITH

Does God car how and wherewithall we dress? The great importance of this question is seen in its being a chief in forming and expressing character.

The clothing is not simply for protection against the weather, but for a covering. (Gen. 3:21; Rev. 19:8), and is largely a suggestive expression of the inner life. Clothing is beautiful only as it is really expressive of character whether it be of the saint or sinner.

It is because of this law that Parisian exploiters of lust create styles of dress suited to excite the sexual instinct of men.

And many unsuspecting women are deluded into adopting their insidiously suggestive fashions, through mere love of display; nevertheless thereby they become promoters of sexual impurity.

PLAIN TALK, it is well known that many of the Parisian fashions are started by fallen women who throng the streets of that gay capital and these fashions clearly bear the impress of their origin.

SATAN HIMSELF would be puzzled to invent devices more deadly and devilish than many of the popular fashions of the present day. Let a man dress as do some of our women, and our daily papers would promptly (and justly too) denounce the thing as simply outrageous.

Has not a man as much right to expose his nackedness as a woman? which of the two should be more modest in their personal appearance? Let our sister's answer.

Is it possible the church members cannot see the inocnsistency of such palpable breaches of good manners.

We candidly confess that we have very little sympathy for the mother whose unchaste example has been the cause of her daughter's downfall.

When young women persist in dressing in such a manner as to arouse the baser nature of the opposite sex, is it any wonder that many of them are dragged and forced into a life of shame?

WHEN MOTHERS KNOW these things and persist in following these pernicious fashions, what may they expect in the face of such Scriptures as (Gal. 6:7), "Whatsoever a man soweth, that shall he also reap."

In evidence is the testimony of the Chicago Juvenile Protective Association: "Dress causes the downfall of the majority of the girls who go astray." (Purity Journal.)

The bare arms, the "Peeka-boo front," and decollete waist, exposing charms sacred to wo-

manhood, appeal directly to man's sexual instinct. In consequence many men are weakened in moral restraint and led into low ideals of womanhood. Knowingly to exert such influence is declared by Professor Gregory to be downright immorality. It is evident from the importance of man's higher nature, that the one who attempts to weaken the moral and religious restraints which keep men from moral evil, is guilty of a most atrocious vice, and is one of the worst enemies of mankind. The susceptibility of men to the influence of enticingly attired women appears in the testimony of Professor T. W. Shannon, A. M.: "I have lived a continent life . . . as a husband, father, educator and minister, I pledge you my honor that the greatest trials, the sorest temptations, I have ever met, have come from improperly dressed women and semi-nude pictures." (Perfect Manhood, p. 59.)

I doubt not that the widespread prevalence of downright immorality is a chief barrier to the progress of Christianity. A clergyman of wide observation, the Rev. T. DeWitt Talmage, said that he believed "Thousands of men are in hell, whose eternal damnation is due to the improper dress of women."

IT POISONS THE BEHOLDERS. On this point John Wesley administered the following rebuke, "The fact is plain and undeniable; it has this effect both upon the wearer and the beholder. You poison the beholder with far more of this base appetite than otherwise he would feel.

"Did you not know that this would be the natural consequence of your elegant adorning? To push the question home, did you not desire? did you not design it should? You kindle a flame which at the same time consumes both yourself and your admirers. And it is well if it does not plunge both you and them into the flames of hell." (Sermons. Vol. II, p. 261.)

When the "majority of girls who go astray" (i. e., about 35,000 in every year), have fallen through the lust of dress, it is high time that all pure women—not to say women in the several churches—should set an example of true womanly modesty, wholesome to follow. The distinguished J. H. Kellogg, M. D., persuasively declares: that "Women could do more to cure the social evil by adopting plain and modest attire than all the civil authorities by passing license laws or regulating ordinances." (Plain Facts, p. 92.)

PARENTS SHOULD CONSIDER THIS, when will par-

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ents give this subject merited consideration? When will they no longer turn an infant daughter into the ways of self-indulgence and sin by ornamenting her with "gold and costly array" in obedience to worldly sin-enticing usage, forcing premature development of sexual nature, instead of nourishing the spiritual nature (Rom. 5:18), by example and precept?

TAKE WARNING, will they not cease ta jeopardize innocent purity by clothing (unclothing) their youthful daughters in sleeveless dresses, so nearly skirtless as to expose her legs above the knee, if not entirely, and that too, up to the age of young womanhood, while the mother sits by her side with gauze-like garment on which exposes her back, shoulders and arms in a manner that is little less than disgraceful?

Character that is to be in womanhood must be installed in childhood and conserved in girlhood. Adopting plain attire, as noticed by Dr. Kellogg, is not a question of expediency first of all. Its authority is not that social or even national usage. God has spoken, listen, he commadns: "That the women adorn themselves in modest apparel, with shamefacedness (modesty reverence, Gr.) and sobriety (sound mind); not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) with good works." (R. V. I Tim. 2:9, 10.)

"Whose adorning, let it not be that outward adorning of plaitting the hair, and of wearing of gold, or putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:3, 4.)

Does God care? Yes God cares, he wants our children to have clean and pure bodies, we must not allow the corruption of the worldly fashion to corrupt the souls and bodies of our children. God forbid!!

—1307 West Fillmore Street,
Phoenix, Arizona

## TEACHING.

L. L. MOSS

We have heard much in the last few years about teaching, and to hear some folks talk, you would think the church leaders in the past did not teach, but brought about conditions by force. Shame to any one who speaks lightly of the work of our early leaders! See what they did, how the church grew and spread from east to west by their work.

Well, I guess we do have more teachers in the church of today than they had fifty years ago, then why do not our members increase more rapidly. There must be sometihng wrong with the teachers.

In the first place we have division among our teachers, some will teach folks to obey the truth and live clean, pure lives, then another teacher comes along and tells the people they don't need to do this or that. No wonder people are confused. Along comes some of our leaders who tell our young people our old elders and church fathers were just old "fogies". "You don't need to do those things as they believed." So one can easily see our teachers are divided among themselves; some teaching just opposite to others. What does the word teach? "A kingdom divided against itself cannot stand."

Brethren this divided condition is sure to bring a fall.

People are looking around to find the kind of teachers that suit them. Paul said in the last time they would "not endure sound doctrine, but heap, amass, to themselves teachers having itching ears."

Yes, it is common today for a church when they get a little worldly and want to do as they please to begin to look for an elder who will let them go or rather one who will help them go that way.

Well, conferences are all right if the right things are taught. At one of our young people's conferences a certain brother went there for advice; he came back home and said one of our prominent teachers told him there was nothing in dress and some other things, and the church didn't do anything with him. So he is ready to defy his home church and do as he pleases. Why? Because wrong teaching is the cause of worldliness in the church. We have wrong teaching because we have the wrong kind of teachers. Worldly teachers teach worldliness. The qualifications of our leaders and teachers of today are largely based on the fact of their going to college, or their educa-

tional fitness, ignoring or not regarding spiritual qualities, which are much more necessary.

Brethren let us look at the Bible teachings as to the qualification of our teachers, and there will not be so much wrong teaching.

A certain one of our evangelists said he didn't teach or preach some of those old doctrines, but he led people to Christ and these things would come all right. Failing to teach all that needs to be taught is just as bad as to teach some things wrong: and this same brother, though he is silent in the pulpit, on dress and some other things, is teaching just the same, as he generally appears down town and else where just as fashionable as anyone.

The right kind of teachers teach right things by mouth and example.

—Fayette, Ohio.

## THE STUDENT VOLUNTEER

K. D. HENRY

I have been reading several articles on the Student Volunteer Movement with some concern. One writer states that quite a number of our college students belong to this movement. He deplores the fact that this whole Volunteer body may not be brought more prominently before the Annual Conference. He feels sure that this whole body should be seated upon the rostrum and introduced to the thousands of the brotherhood and have their stars pinned on the service flag.

Luke 14:7-9, "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room,—for whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

I very much doubt whether Jesus would have said, "Come upon the rostrum, even though you have done nothing but decided that perhaps you will do something."

Matt. 6:16-18, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which

seeth in secret; shall reward thee openly."

I wonder whether many of these "visionless" elders and ministers haven't visited many sick and traveled many miles through rain and snow and mud to deliver their message of cheer and comfort without having it announced unto the general brotherhood?

This writer further proposes, that because but a very small number of the Student Volunteers can possibly hope to be chosen to go to the foreign field as missionaries, the church put them,—I suppose he means the entire Volunteer body,—into the ministry, not subject, however, to the elders and ministers in charge of the local churches because these elders and ministers are "visionless" and may oppose certain activities in which these especially qualified, very young brethren may desire to engage, and especially the young menbers, in order to make the church so attractive that young people will simply join the church "just as they are"; but to be subject to the General Ministerial Board.

1 Peter 5:5, "Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Of course I don't suppose this scripture would be binding on one who would not be subject to the "visionless" church but would be answerable to the General Ministerial Board only!

Will a little personal mentioned be pardoned? For twenty-five years I have been subject to Local School Boards. At first, because of my inexperience in discipline and in instruction, I had been changed from one school to another, but in my later experience I have taught ten years in one school district and eight years in an adjoining school district.

Compensation in whatever form is always commensurate to service rendered. To reverse this principle would not be a safe procedure.

Many of these "home made" elders and ministers are not "visionless", neither are they "visionary" nor impracticable "idealists".

I have been a student at State Normal and at one of our colleges, have taken active part in the religious activities. I know the unbounded enthusiasm of the student in almost everything he undertakes. I do not wish to discourage the student in any legitimate religious activity he may wish to take part in but to say the very least this activity should be un-

der the supervision of older brethren and brethren who do not desire to masquerade as one of the young people himself. Too often this is true.

From the viewpoint of the psychologist and the neurologist the mind and nervous system are not mature until the thirtieth year at least. There are specific cases in which the individual seems to have reached maturity at a much earlier period.

Teen age flights of fancy are no criterion to be generally followed. Dr. O. T. Corson, a well known educator of Ohio, says that at an early age he had determined that when he became a man he would be the owner of a "steam threshing rig"; simply because his uncle owned one and permitted him to blow the whistle. This teen age can, of course, be divided into several groups.

In terms of generalization all persons should receive an education such as the individual is fitted for. Specifically not all persons should become a doctor or lawyer.

In terms of generalization every boy and kirl who comes to the years of discretion should become a Christian, specifically not every boy, even though he be a college graduate, should be a minister. I am afraid too often the idea is held forth to the person who becomes a member of the Student Volunteer movement that there is some "easy" position awaiting him if he finishes school. I believe that somewhere there is a field of usefulness for the boy who thoroughly prepares himself for usefulness.

Paul in speaking about Timothy says, "let no man despise thy youth." Ah! here is a young man who perhaps belonged to some Volunteer Band and decided at an early age that he would be a missionary; there is no doubt but that he was well taught. He fitted himself for usefulness and when Paul did come he was ready. But Timothy was at least thirty-five years old.

It is true that Samuel was brought to Eli at a very early age and grew up in the sanctuary and became a man after God's own heart. It is also true that the two sons of Eli grew up in the sanctuary and therefore should have become useful men in God's service but the Bible says they were very sinful and brought disgrace and death to themselves and to their father.

Christ, himself, though he was the Son of God, did not enter upon his mniistry until he was about thirty years old. Moses, that mighty man of God

did not enter God's service until he was eighty years old. At the age of forty he had graduated in the schools of Egypt, —the best of that age to be found,—surely our Volunteer friends, who haven't even scarcely started upon their school work, would have said that now Moses, who has just graduated, is "especially trained and equipped" to carry out God's plan for the freeing of his people but, no, God cannot yet use Moses fresh from the educational masters of Egypt but must send him into the desert of Midian where for forty years he trained him for the great work he had for him. When God did call him he said, "Who am I, that I should go unto Pharoah, and that I should bring forth the children of Israel out of Egypt?" Moses might have said in the language of the modern student, "forty years ago I was **especially trained and equipped**", but God said in effect "forty years ago, you thought you were "especially trained and equipped," now I know you are really receptive for the work I have in store for you."

I should like to write more but I know I have already written too much.

I think Bro. D. W. Kurtz has said what most of us have often said but not so beautifully, "To shut out the experience and expert knowledge of the older generation is not wise. I am sure that real progress is made, not by this division of the old and the young, but by the closest sympathy and cooperation of the experience of the experts, and the energy and adventure of youth."

—Route 2, Thomasville, Pa.

## GOD AND MAN.

A. J. BASHORE

God remained perfect but man didn't. The way some people speak and act these days, they seem to think God failed and man is still perfect.

God made man in his own image. Upright no doubt, to have dominion over sea, air and all the earth. Notice, this man was not made in a university. Men who are made there are nearly all cross-wise, instead of upright.

The man and his companion were placed in a beautiful garden to dress it. On conditions from God as we note. Things went well at first. We know not how many days or weeks passed until something happened. A creature appeared with a substitute condition. Within this creature was incarnated the spirit of the evil one. The woman tried the new condition, then the man. They were not satisfied with the first con-

dition. They saw when too late that substitutes are a failure. At least this one was. People today are the same. Want a substitute, something instead of the real thing. I am not referring to natural things. The first people a failure: because of unbelief. This dispensation from the beginning of Genesis 1:1, to the flood was not perfect. It ended in apostasy. Sin and sorrow multiplied. Men contrived and invented every conceivable thing to draw people's minds away from God. Even the sons of God mingled with the daughters of men and took to themselves wives. (Gen. 6:2, 4.) Wickedness became so great that God could no longer endure it. Thus it repented him that he made man, so he proceeded to destroy them. Only eight persons were counted worthy to pass over into a new dispensation. A second dispensation begins. God and eight persons. With the wickedness destroyed we would think it would have been a perfect age. But the instigator of evil and wickedness (the devil) was not destroyed. And we see that this dispensation ended in apostasy by building the tower of Babel.

After the dispersion of Babel, Noah's descendants became idolators. Out of these idolators God calls Abraham. Thus begins another dispensation with a faithful righteous man. But notice how his offspring degenerated, excepting Joseph, because they were unfaithful to God's condition. This dispensation of Abrhaam's winds up as slaves in the brick yards of Egypt. Another dispensation begins now with Moses, Aaron and Joshua as leaders for a period of years. This dispensation reaches from the Exodus from Egypt to the birth of Christ. We see that this dispensation too was a failure even with kings and thrones. Not because God erred, but man did by not heeding the **condition**. Another dispensation follows in which the Saviour of men's souls was rejected by his own people, because of unbelief. This is the dispensation of grace, in which we now live, and in which God is gathering a **people for his name, the Church.** Will this dispensation or church age end in failure like the others? Let us make some comparisons. Men are contriving things today for lust, pleasure, greed, etc., to draw people's minds away from God and doing right. And sad, indeed, that our church members are falling in line with these things and do them. This was the case in the antediluvian age. People heeded not the preaching of Enoch and Noah.

They heed not the preaching today of spirit filled men what few there be; but heap to themselves teachers having itching ears. In the dispensation after the flood men became wise in their own imaginations and builded a tower to reach to heaven. God halted its progress at an opportune time. Men today are wise in their own conceits, finding a shorter way to heaven than given in the scripture, even printing a new Bible. God will also check this progress in his proper time.

Israel was tired of God's condition of worship. They wanted kings to lead them to war, and thus come closer to God. The kings were a failure. The church too is tired of God's **conditions** of worship. She wants instruments, social gatherings, vacation schools, cantatas, committees, etc. (Luke 18:8.) Jesus says: "Nevertheless when the son of man cometh, shall he find faith on the earth." (Matt. 18:16.) "For many shall be called but few chosen." In the New Testament we have a description of a **conditional** church. And to deviate from it is tampering with God's things and **conditions.** And will likely end up as did the Philistines' god when the ark was misplaced; and when some of Israel looked into or tried to steady the ark. Swift destruction comes to pilferers. Peter and Jude are speaking to the church and make mention of deceivers, clouds without water, spots in your feasts, etc. This refers expressly to church members and not outsiders. These and other scriptures are substantial evidence that the church age with the exception of a few will end in apostasy. This is the only conclusion if we believe God's word to be true.

—328Mooney Ave.,
Monterey Park, Cal.

## THOU HAST A NAME THAT THOU LIVEST AND ART DEAD.

J. H. BEER

The Revelator in giving a description of the seven churches, tells us of one that had a name that she was alive but was dead, **spiritually dead.** This is the message of him who walketh in the midst of the seven golden candle sticks, and holdeth the seven stars in his right hand. The seven golden candle sticks are the seven churches (Rev. 1:20). This should awaken a consciousness that he possesses an intimate knowledge of the condition and doings of all the churches for that time, and for all time. This church had been favored in receiving the true gospel, and yet there is not a single word of

commendation from Christ, they had a name they lived but were dead, v. 2, says, "I have not found thy works perfect before God." No doubt this church was looked upon in the community as alive progressive church, a church that believed in doing things. This church may have been active in giving programs, convetnions, and socials. The secular papers may have carried a pleasing report in her news column like the following: "**Younf People Enjoy Social.** "The young peoples' division of the Church of the Brethren held a very enjoyable social at the church on Friday night. Mr.——— of——— and Dr.———of———gave interesting talks, followed by clever stunts and games, including Bible, baseball. About 45 were present. Refreshments consisting of punch and cake were served."

This church at Sardis had a name that she lived but was dead, and the worst of all was that she did not **know** that she was **dead.** This church had brought forth no fruit to perfection. Christ says, "I have not found thy works perfect before God." No doubt these church people were doing things to suit the times and were fully up to date, and proud that they had the name of being a live church. When Christ looked into that church, he called it a **dead** church, her works were not perfect, and he called upon her to repent. If Christ were to come personally into some of our churches today where there is so much of the theatrical and social stunts acted out, what name would he give a church like that? Once Jesus entered the temple and drove out them that sold oxen and doves and overthrew the tables of the money changers, saying, "My house shall be called of all nations a house of prayer but ye have made it a den of thieves". If Christ were to come to your congregation today what would he find there? Do you think he would be pleased with the things that are being done? Would he find the house of God desecrated by revelry, performing stunts and playing games? If Christ asked the church of Sardis to repent will he ask less of any other spiritually dead church? Christ is the only cure for a dead church, he is willing to save

men, but in order to be saved they must receive him in faith as their redeemer and do the things that are pleasing to him. Jesus is God's message. He is the solution of every problem, the last word in every condition. It is world wide. He has none other to give. It is final. Thou hast a few names even in Sardis which have **not defiled their garments** and they shall walk with me in white for they are worthy.

—Denton, Md.

# Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

Sunday Readings

SEPTEMBER

7. Jno. 4:46-54; Psa. 130:1-8.

14. Luke 4:16-30; Isa. 61:1-3, 10, 11.

21. Mark 1:35-45; Psa. 65:1-7.

28. Matt. 4:17-25; Isa. 55:1-13.

**Readings in Review—Babylonian Captivity and Return.**

**(Optional)**

Captivity Foretold—A Judgment for Sin. Deut. 28:15, 36; Lev. 26:14, 15, 21, 27, 33; Amos 6:7; 7:11; Mic. 1:1, 16; Isa. 39:5-7; Jer. 13:19; 20:4; 25:8-11; 32:1, 5, 26-35.

Captivity Fulfilled. 2 Ki. 17:5-24; 18:9-13; 23:26, 27; 24:10-16; 25:1-21; 2 Chron. 36:5-21; Jer. 39:1-10; 52:1-30; Psa. 137.

The Return. Ezra 1:1-2:2; 8:1, 21-23, 31, 32. Psa. 126.

Note.—The two following metrical versions of Psalms, included in the readings for this month, are taken from The Psalter, published by the United Presbyterian Board of Publication, Pittsburgh, Pa.

## By Babel's Streams

PSALM 137

Tune—Olive's Brow

By Babel's Streams we sat and wept,
For memory still to Zion clung;
The winds alone our harp-strings swept,
That on the drooping willows hung.

There our rude captors, flushed with pride,
A song required to mock our wrongs;
Our spoilers called for mirth, and cried,
"Come, sing us one of Zion's songs."

O how can we the Lord's song
sing
While thus an exile captive
bond?
O how can we our voices bring
To sing God's song in this
strange land?

Jerusalem, God's holy hill,
If I to thee forgetful prove,
Let my right hand forget it's
skill
With grace the harps sweet
strings to move.

If I do not remember thee
Let my parched tongue its
utterance cease:
If my chief joy be dear to me
Beyond Jerusalem's joy and
peace.

---

## 'Twas Like a Dream.

PSALM 126

Tune—Happy Day

'Twas like a dream, when by
the Lord
From bondage Zion was re-
stored;
Our mouths were filled with
mirth, our tongues
Were ever singing joyful
songs.

Chorus: *

Happy day, happy day,
When we from bondage came
away.
The Lord hath done great
things for us,
And for the same do we re-
joice;
Happy day, happy day,
When we from bondage came
away.

The heathen owned what God
hath wrought,
Great works, which joy to us
have brought;
As southern streams, when
filled with rain,
Lord, turn our captive state
again.

Chorus: Happy day, etc.,

Who sow in tears with joy shall
reap;
Though bearing precious
seed they weep
While going forth, yet shall
they sing
While coming back their
sheaves they bring.

Chorus: Happy day, etc.

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* Chorus by C. W.

# BIBLE MONITOR

VOL. II. September 1, 1294. NO. 17.

"For the Faith Once for All Delivered to the Saints"

All orders are now filled for the Origin and Purpose of the Monitor, etc. See that some one orders for your congregation, then order what you need for individual use. They are free. And—if you wish to help pay for printing, send it with your order,—we want you and your friends to see them.

With September 15 issue we hope to start a new mailing system by which names and addresses will be in print instead of script. By this we hope few papers will go astray. Write names and addresses plainly when sending subscriptions.

## THE QUERIST'S CORNER

Please give us a good write-up on the divorce evil, and the growing disregard for the marriage vow. Give Bible reasons why we should not favor divorce.

That there is a divorce evil is very evident. And disregard for the marriage vow is growing at an alarming rate. To know this we need only the evidence shown by court dockets.

Here in our section of the country the number of applications to the court for dissolution of the marriage contract runs sometimes as high as sixty cases for a term of Circuit court.

And by those who keep tab on the subject the number of divorces sought equals one to every eight or nine marriages. This means that one of every eight couple of young people make bad choices or bad mistakes after the choice.

Perhaps the latter is accountable for most of the divorces obtained. Almost anybody can get married but it takes good considerate folks to live together in harmony.

We recall the advice of an old negro lady when we were first married, "Now, Mr. Kesler, if you wants ter git erlong, yer must bouf pull at de same en' uvde rope. If one uv yer pulls at one en' uv de rope and de udder at de udder en' yer won't get erlong. An' when one uvyer gets mad de udder must stay in good 'umor." Pretty sensible, we thought.

Then, too, a little advice from a higher source would be well to heed, "Husbands love your wives and be not bitter against them and let the wife see that she reverence her husband."

"In the beginning God created them male and female and for this cause should a man

leave his father and his mother and cleave to his wife."

God's plan seems to be one woman for one man but when one is taken away by death, the other is at liberty to be married to whomsoever he will, with the proviso "only in the Lord" to Christian.

It may be remarked here that the scriptures relating to divorce and remarriage, seem to be confined to the Christian. "Whosoever shall put away his wife saving for the cause of fornication", applies like, "every man praying or prophesying with his head covered" and "every woman praying or prophesying with her head uncovered", to Christians. And it is possible we may err in applying them indiscriminately to world.

Since the Bible gives only one cause for divorce, "fornication", we should oppose it on any other grounds. Look out and remove the cause. Then, too, persons should not be hasty in seeking to annul the marriage contract. Some divorced persons have been remarried.

Divorce and remarriage for every cause is sin on the part of the unconverted, but when God for Christ's sake pardons all other sins of the sinner, he forgives this sin also of the guilty, then he should "go and sin" this way as well as any other, "no more."

## DISLOYAL BOARDS.

The churches select their general boards and then turn business over to them. These boards possessed the unlimited confidence of the churches which they were supposed to serve, and in the main deserved that confidence. But changes took place; whispers came from abroad that not all the missionaries sent out were loyal. Investigations were made and the truth was learned, that at least some members of the boards knew the supposed mission workers were not loyal, but did not seek to correct the evil: it is an evil when loyal members are asked to support disloyal workers, and the fact that they are disloyal is hidden from the donors.

Further investigation showed that some of the mission board in question were not loyal to their profession. It could not have been otherwise, for a loyal board will not impose disloyal workers upon the membership.

Still further developments have shown that the charge of disloyalty need not be confined to the mission board of one denomination, for others were affected. The churches were being betrayed by the men whom they most trusted.

And that is nearly always the case. Men who were trusted did not prove true to their

trust. A little leaven leavens the whole lump. The disloyalty which was winked at on the foreign field is not long in returning to the home land, and the whole church suffers. Boards and workers under them have been untrue to their Master.

Principles are soon lost sight of—it even seems that there are no more principles in the churches, for nearly every evil under the sun is tolerated, and many evils are encouraged in the churches.

Unquestionably, we shall be held responsible for our failures to live up to the Word and to our promise, each one according to his knowledge and opportunity. And that throws the greater part of the guilt on those who are in positions of trust, who have directed the activities of the church. A board cannot encourage a throwing away of church principles on the foreign field and be loyal at home. We see on every hand the effects of this disloyalty.

And the question is as to what we are going to do about it in our own church. There is dissatisfaction with the way things have been done; we are beginning to ask ourselves whether we are wise to take too much on trust. We must judge by the fruits: and the fruits do not seem to be what we had expected or desired.

If workers on the field teach and practice that one denomination is as good as another, that it is as good to obey part of the Gospel as the whole of it, why should we keep up a separate organization to send the Gospel to the heathen? It is well that we are beginning to think of these things. The time has come to insist that those who represent the church either at home or abroad teach and practice the doctrines of the church. If this is not done, why should money be given? And by what right can boards clamor for money to propagate doctrines in which we as a people do not believe? It would be well to know what is to be done with money before giving it even to mission boards.

These are critical days, days which are deciding what our place in the kingdom is to be, whether we are following in the steps of our Lord or are following him afar off. We have been drifting with the tide; have we the will and the desire to stem the tide and strive to return to our moorings? Or will we drift on and on until we are out on the sea of worldliness without power or compass or pilot? That is the question before the church today, and it is of infinitely greater importance than some of the questions which take up the

time of our Annual Meetings, for on our answer to it depends our place at the final judgment.

All through history the people of God have had false leaders, and they have the same kind of leaders at this time. Such conditions are foreseen and foretold. There is only one infallible leader for us, only one who always did the will of his Father in all things. We are safe in following man only as long as he follows Christ. In order to be safe we must study Christ so as to know what it is to follow him; and we must study men to learn whether they are following him before we commit too much to them.

Since boards have come to play so important a part in our church government, it is important that the greatest care be taken that every member of every board be loyal to the church in all things. Otherwise only loss will result, for disloyal leaders produce disloyal soldiers. Our greatest need is loyalty to Christ: let us insist on having it in those whom we trust with leadership in our activities.

## WHAT DO WE BELIEVE?

PART II

A. W. ZEIGLER

I am afraid there are too many of us giving our consent to those things that we know are wrong, by keeping silent. Do you know the devil is perfectly satisfied if you only do not oppose him in his work? We need not roll up our sleeves and help him in his work to satisfy him. Just don't say anything, the devil will tell you; as sure as you say anything you will just get into trouble and by this quotation he satisfies many souls and they sit down feeling justified for keeping out of trouble. God bless the soul that will stand for the truth in Christ, even though it be to his own hurt. Do we believe what he said? He said we are to keep his church without spot or wrinkle. (Eph. 5:27). Can we do that when we are doing exactly the opposite by mixing up with the world in politics and helping to enforce laws and discipline of government and neglecting discipline in the church that was set up by the Lord and Saviour himself. It looks as if we are trying to present the world without spot or wrinkle. Would it not be the safe plan to stick to the thing God told us to do? I know if the leaders of our church would have stayed by their job as the Lord intended them to do they would have the church a lot nearer to his standard than it is at this time. Then we would have something to induce the people to come out from the

world and live the Christ life, but when we become so near like the world that they cannot distinguish us from the world, they may as well stay where they are. So we need not wonder that the church has lost its power it once had. What do we believe?

The word says we should let our "light so shine that they may see our good work," and not put our light under a bushel. Where are many putting the salutation of the kiss? where are many of the sisters putting the prayer covering? what have they done about Math. 18? So we might add one thing after another which has been laid aside by some who have taken up things of their own fancy instead. Someone may say, "you are saying too much. They are not laying aside anything." I say again what do we believe? Do we believe in the holy kiss and at the same time pay out a hundred and fifty or seventy-five dollars for individual communion cups? Which speaks the loudest, saying in believe in the kiss of charity and do not practice it, or spending the money and using the individual cup? You cannot and dare not try to harmonize the two. If you did, the very reason you would give, or could give, would debar you from using individual cups or from practicing the kiss. Oh! humility is gasping for breath in our church.

Let us double our effort for humility, for it is the keynote of God's children to hold them to the faith once for all delivered to the saints. Again do we really believe all of God's word to be true? Why he said he is a Spirit; and all that worship him, must worship him in Spirit; in truth. Yes, they say they believe that. If they believe that to be true, what do they want with an instrument in the worship of God? They can't worship God with something that man made and that is without life; oh, they say they do not aim to worship God with the instrument; well do they want something in the house of God that they cannot worship God with? They admit they cannot worship God with the instrument, and then by their statement they admit they have something in their worship that is unnecessary, and anything that is not necessary would naturally fall to the worldly side of the question. They say we can learn to sing better. How does the Lord say we are to sing? Sing with the Spirit and with the understanding. They say we can sing better with something that kills, that has no understanding, and no Spirit. Have they

"crucified the flesh with the affections and lust? Then comes their last argument when they can find nothing to support their reason for what tickles their ears; and makes them like other churches. They say, "well the scriptures do not say that you can't have instruments in the church for worship"; the very thing they will not take as a guide in their church policy. What kind of a church would we expect to have if we would accept that theory as a guide? What could we do with the use of strong drink as long as we would not get drunk? What would we do with tobacco, something that is not mentioned in the Bible? Do we believe what God says? we can only worship him in Spirit, and when we use something in his worship that we can't worship him with, we are worshipping the instrument and he said we can't worship or serve two masters. Is there not plenty of scripture by the tenor of the scripture? The word "must", means here if you try to worship him in any other way than in the Spirit and in the truth, evidently you are not worshiping God, but yourself or something else beside God. Oh, if we would spend more time in meditation of God's word, instead of just taking things for granted that we hear, we would give the Holy Spirit a wonderful chance to guide us into all truth which we cannot do withou much meditation.

—Waterloo, Iowa.

## CHRISTIAN BAPTISM.

PART II

By CHAS. M. YEAROUT

God evidently had a wise purpose in commanding his representatives to baptize all penitent believers. We are often asked: "Is baptism essential to salvation?" I propose to let the word of God answer this question, then it is answered right. Jesus says, in giving his last great and world-wide commission to his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15, 16.) Here baptism is made essential to being saved. Two conditions are presented here, and salvation is promised to those who comply with them. Faith and repentance are prerequisite to baptism. Faith without baptism, and baptism without faith, fall short of the promise: "shall be saved." The unbeliever is not a fit subject for baptism and will be lost. Again, Jesus says: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John

3:5). Here Jesus represents baptism as a birth, born of water, and without this birth of water and of the Spirit; no one can enter unto the kingdom of God. The teachings of men to the contrary notwithstanding. The element of water of which a man is born, must be greater than the man born of it. The mother must be greater than the offspring to whom she gives birth.

On the day of Pentecost, when the church was inspired and filled with the Holy Spirit, and the Holy Spirit delivered a sermon through the Apostle Peter; under this preaching, the people were convicted as sinners, and cried out: "Men and brethren, what shall we do?" The Holy Spirit answered: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.) "For" here means in order to the remission of sins. Christ died **for** the sin of the world. That is, Christ died in order that the sin of the world might be cancelled. If "**for**" does not mean in order of, then Christ died because the world had no sin. A preacher one time said to me: "Brother Yearout, I do not think "**for**" means in order to." All right, give the proof that it does not. Here is his proof, "I hire a man to split rails, for which I am to pay him one dollar per hundred. And here he stopped. I said go on and make the application. He scratched his head, and was silent. I said, I will make the application. The splitting of the rails represents baptism, and the dollar per hundred represents the remission of sins, and gift of the Holy Spirit. Now do you pay the dollar before or after the rails are made? He replied, "I see my illustration is against me, your interpreattion is right."

This agrees exactly with the Savior's teaching in our first reference. The promise of the **gift** of the Holy Spirit after baptism is in direct accord with New Testament practice. (See Acts 8:15-17; 19:5, 6.) Christ himself received the Holy Spirit after water baptism. (Matt. 3:16; Mark 1:10). When Anaias, the Lord's messenger came to the penitent Saul of Tarsus, he said among other things to him, "And now why tarriest thou? Arise and be bapitzed, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Here like on Pentecost, the remission of sin took place in baptism. Eight souls were saved by water of the antideluvian world in the ark. "The like figure whereunto

even baptism doth also now save us, (not the putting away of the fifth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." (1 Peter 3:20, 21.) The above quotation agrees with the command of the heavenly master, and is in harmony with God's plan of saving the world. How any man or woman can have a clear conscience, and ignore or refuse baptism as commanded by Christ, is beyond my comprehension.

"The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7:30) God did not condone their disobedience, neither will he ocndone yours or mine. It is absolutely necessary to comply with all of God's requirements, in order to be saved or accepted of him. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) We dare not add to, nor take away from God's holy law of salvation. But says one: "Do you believe, taking an impenitent sinner into the water, and baptizing him, will make a Christian out of him?" No, I do not. The only change that would take place in such a person, would be, he would go down into the water a dry sinner, and come up out of the water a wet sinner. He would not be born again. There can be no birth, until one is begotten by the word of God. There must be life in an embryonic state, before there can possibly be a birth. But the birth is absolutely necessary in order to active spiritual life; otherwise the begotten life would perish in the embryonic state. "Ye must be born again," says Jesus. And without this birth of water and of the Spirit, no accountable person can enter the kingdom of God. It is just as impossible for a person to be born into the spiritual family of God independent of the laws of regeneration, as it is for a person to be born into the natural family, independent of the organic laws of generation.

—Moscow, Idaho.

## CHRISTIAN RULES.

M. THELMA HUMPHREYS

In Matt. 5:38-45 we find our Lord Jesus Christ's rules for our conduct one towards another. He that craves to know how he ought to feel, and act towards his fellowmen should often study these verses. They deserve to be written in letters of gold. They have received praise from even the enemies of Christianity. Let us mark well what they contain.

The Lord forbids everything like an unforgiving spirit.

Quickness in taking an offense, a quarrelsome, and angry disposition are contrary to the mind of Christ. The world may see no harm in these habits of mind. But they do not become the character of the Christian. The Lord wants us to have a spirit of love, and charity. We **must** put away all malice. We **must** return good for evil, and blessing for cursing. We **must** "love even our enemies" not in word only, but in deed. "If any compel thee to go a mile, go with him twain." We are to put up with much, and bear much, rather than hurt another, or give offense. In all things we are to be unselfish. Our thought must never be, "how do others treat me?" but "what would Christ have me to do?" Even those who have no religion can "love those who love them." They can do good, and show kindness when their affection moves them. But a Christian ought to be led by higher principles than these. Do we find it impossible to do good to our enemies? If that be the case we may be sure we have not yet been converted. As yet we have not received the Spirit of God, in our hearts, and lights.

Others, Lord, yes, others.
Let this my motto be,
Help me to live for others,
That I may live for Thee.

— Smithfield, Pa.

## DEPARTED GLORY.

REUBEN SHROYER

"And she said the glory of Israel is departed from Israel, for the Ark of God is taken." (I Sam. 4:22.)

Israel went out against the Philistines to battle, and encamped beside Ebenezer.

The Philistines put themselves in array against Israel, and when they joined battle, Israel was switten before the Philistines, and they slew of the army about four thousand men.

And the Ark of God was taken, and the two sons of Eli and a judge of Israel were slain. Eli had judged Israel for 40 years. When the news came to Eli that his two sons were slain, and that the Ark of God was taken he fell from off his seat backward by the side of the gate, and his neck brake, and he died, and his daughter-in-law, Phinehas' wife was with child, near to be delivered when she heard the tidings that the Ark of God was taken, and her husband was dead, she bowed herself and brought forth, for her pains came upon her. The woman that stood by her said unto her, fear not for thou hast brought forth a son. And she named the child Ichabod, saying the **glory of Israel is departed** because the Ark of God is taken."

The glory departs from na-

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**tions**... Israel a sample. Sin the cause. The Ark was a symbol of God's presence, and protection. Well could it be said the glory of Israel is departed when the Ark was taken.

Just in proportion as sin takes hold of nations, their glory departs. Rome and Babylon, samples.

What is true of nations, is true of cities and of **individuals** and of **churches.** Cities that will tolerate lewed advertisements, movies, dancing, law breakers and illegitimate business will lose their glory.

Family glory departs when sin enters the home, when the marriage vow is not held sacred, and religion is crowded out.

I desire more particularly to speak of the departure of the glory of the church.

When materialism, militarism and hate and jealousy lays hold on the church her glory surely departs.

What is the true glory of the church. The true glory of the church consists, is manifested in the piety and spirituality of its membership. The purpose of the church certainly is to grow spiritual children. To develop the spiritual life, then the carnal nature is held in check. For to be carnally minded is death, the carnal mind is not subject to the law of God. But to be spiritually minded is life and peace. The flesh wareth against the Spirit, and the Spirit against the flesh, one or the other will predominate. Which?

Members of the church should be noted for their **piety,** their **honesty,** their **loyalty** to Christ and the church.

Christians are absolutely **honest** in their dealings with their fellowman, they are honest, give full weight, full measure. The Brethren, years gone by, had such a record. Their word by business men was as good as their note. They were loyal to the church, surely were pious folks.

Then too, the glory of the church is manifested in the function of its services. All her services should be kept spiritual. To develop spirituality the object or purpose of the church must not be to entertain, to display scholarship or intellectuality.

I fear there has too much of the entertaining idea gotten hold of many of the preachers of the Church of the Brethren.

Neither is the church a place to amuse. I see too much of that. God's house and all her services should be devotional. God's **honor** and glory sought in all her services. Just recently I heard a very prominent brother in God's house in the stand relate stories that caused laughter time after time. Very unbecoming a minister of the Gospel.

The glory of the church is also manifested in the Spirit of its awakening. The church recognizes her duty, her responsibility. **Save men.** Exalt Christ, lift him up. In short **convert** the world. Not allow the world to convert her. I fear the world is accomplishing this to a great extent. The glory of the church is manifested, I say, in her exertion for the salvation of men.

When does the glory of the church depart? When **commercialism** is put for spirituality. When churches arrange for ice cream festivals, hold bazaars or suppers, m o n e y making, launching **money drives**, their glory departs.

The glory of the church departs when **popularity** is put for spirituality. The church loses out when she seeks to be popular, when she adopts musical instruments in her service, adopts classical, popular music to the loss of sacred singing. Then only reason as I see it that churches want instruments is because it's popular. I never saw the singing as good nor as spiritual with the instrument as without it.

The church's glory departs when she allows her members to run into the fashions of the day, drift into dress parades, rather than to hold her members to the non-conformed life, the simple life in dress as the scriptures require.

The more world comes into the church the more her glory, her power too, departs. I never could see why a Dunkard preacher would want to be popular, neither can I see why there is such an effort made to make the church popular. The doctrine Christ taught never was popular and never will be Just as long as the church sticks to the doctrine Christ taught she'll not be popular.

The church loses her glory when she "pitches her tent toward Sodom." Just let her members favor wrong-doing and see how soon they will lose influence for good.

I see how the Church of the Brethren has pitched her tent toward Sodom. And how easy one can see her glory, her influence, her power departing.

Let there be a united pull made to keep her where she can be seen "fair as the moon, clear as the sun and terrible as an army with banners" and she will go on from conquest to conquest until Jesus the bridegroom comes and receives her into his bosom, there to enjoy the company of the hosts of heaven eternally.

—Greentown, Ohio

## MOTIVES FOR SERVICE.

By J. H. CROFFORD

Into whatever service we enter, whether physical or spiritual, there is a motive which actuates the person. There are many avocations or kinds of service, but the motives leading to the engaging in them may be summerized under three classes, siz.: 1st A desire to better financial conditions or to gain wealth; 2nd A desire for popularity, and 3rd A love for the service, or to be of service. Under these three heads may be classified the motives of all service, both physical and spiritual.

1st. A desire to better financial conditions, or gain wealth. must to some extent enter into the motive of every person who would make life a success, financially and physically. God has not created us to be lazy, slothful idlers of time, but he has endowed us with talents to improve. He has igven us bodies to care for, helpmates and offspring to support. "He that provideth not for his own household is worse than an infidel." It is just as natural for a person to leave a position for a more lucrative one, as it is for water to flow down hill; and no fault can be found with the person doing so, who is not rendering physical service through any other motive, where he owes no moral obligation to his employer.

The wife and children must be supported, a home must be provided and the expenses of the up-keep of the home met. Taxes must be paid: Render unto Caesar that which is Caesar's.

2d. A desire for popularity applies more particularly to those who are ambitious for a name above the desire for comforts, or it may be for both. Politicians come under the class, who are prompted by this motive, as is plainly demonstrated when we scan their expense accounts, in running for office, which far exceeds their salary. Such a motive works injustice to the man's family and the citizens whom he represents or serves.

3d. A love for the service applies to the person who is loath to change his position for another regardless of the

amount of the monthly check, if he can make ends meet. He loves his work; he is interested in the business because of his attachment to his employer; he wants to see it prove a success and trusts his employer to take care of him.

Man is placed in this world with two purposes in view: firstly, the physical caring for self; secondly, the spiritual care-taking. May the writer be understood not to be stressing the physical care and making the spiritual care a secondary matter; but, when we are born into this world, the first thing that concerns us is physical nourishment. After we are properly nourished and nurtured,—spiritual service not being required of infants,—we are told: "Seek ye firts the kingdom of God and his righteousness, etc." The kingdom service is a spiritual work.

Jesus came into this world to take unto himself a bride, the church. A true bride strives to please the bridegroom; she will not do anything knowingly contrary to his will as long as she has an ardent love for him; her constant concern is a fear of doing something which will meet with his disapproval.

When we entered upon the service of the Master how devoted we aimed to be: how we loved to obey, but as time passed on, many, like the bride who has lost her first love, and is no longer interested in pleasing the bridegroom, lose their love and interest in the service of the Master, like the five foolish virgins, and recline on the couch of lethargy.

As the devoted bride fears to do anything which she thinks might meet with the disapproval of the bridegroom, so the true child of God, through love, serves the Master through fear of doing anything which might meet with his disapproval, thus fulfilling the divine injunction, "Work out your soul's salvation with fear and trembling,"—a fear of displeasing and not a fear of punishment.

Under the Christian dispensation we are saved by grace and not by obedience to the letter of the law. (But no accountable person will be saved by grace without obedience.—Ed.) The commandments in the New Testament are all given to be obeyed, but understand the writer, the motive of obedience must be a love to obey. Under the Old Law, as under our civil law, obedience to the lteter was required. We can be good American citizens and escape punishment by being obedient to our laws if we like them or not, but to be citizens of that heavenly kingdom we

must love God and keep his commandments.

What is our remuneration, and from whence does it come, for such service? Eternal happiness, from him whom we serve and who has promised the reward; it does not consist of dollars and cents.

We are not all endowed with the same gifts, (Eph. 4:11) but whatever talents we possess, God demands of us their improvement. If yours is the gift of preaching, he will not excuse you if you do not preach. If you possess the qualifications of a deacon, and are placed in that office, God will require of you to perform the duties of the office; and likewise with every other gift with which we are blessed. God will not excuse us for refusing to work because we are not paid in dollars and cents. If our service were for our fellow-creature, for his benefit only, then financial remuneration could not be questioned, but if we are truly the Master's, then we are rendering service to him by doing that which he commands us do and we will never think that we are serving humanity, and that we must be paid in dollars and cents for doing so. If our motive in church work is dollars and cents there can be no question but that is all the reward which will ever be received. If the exercising of one particular talent is deserving of financial pay, then they all are, and the the service would be that of mammon, and not a God service.

—Martinsburg, Pa.

## "FOLLOW ME"

D. F. LEPLEY

When Jesus began the Mission which God, through all the ages, had planned for him, that of rescuing the souls of men from the power of the devil, saving them from hell and misery and showing them the way to life and heaven he said to them "Follow me."

He met Peter and Andrew and James and John down by the seaside, he met Matthew in the tax collectors office. He met Saul down on the road toward Damascus, all lost sinners, they were, and said to them "Follow me."

I am glad that we have such a complete history of the lives of these poor, wretched sinners, of how they accepted that "Call", of how they accepted his "Yoke".

I am glad that the story tells us of their struggles, of their trials, of their weaknesses and their back-slidings, and of how they came back again, and most of all, of their utmost faith and confidence in their Lord who called them. I am

glad for the encouragement that is inspired by the story, of how they accepted their "Cross" and **followed** him at last, even unto death for his sake, and the sake of sinners, and **through** death to their glorious and eternal reward.

I am glad for the history of such lives, though they are long since dead in the flesh, yet in the spirit they re still true and living witnesses of the **truth** as it was revealed by God through Jesus his son.

This was his message to a lost world, "Follow me".

And these faithful "Followers" of more than 2,000 years ago proved by their lives that they **understood**, not only the letter but the **spirit** of that message, and the will and mind of him who gave it.

"Follow me," he siad, yes, "take my **yoke**" upon yourself, he meant to say, so that you **must** follow him, so that you cannot get **separated**, or lost from him.

Oh! yes, Jesus meant to have his "Followers" to **understand** that his word, his commands, his teaching should exercise such a **restraining**, such a **constraining** and such a **compelling** power over the lives and minds and habits of his followers, and that they should so **deny** themselves, so **subdue** their own selfish, fleshly and worldly nature, that they can and will go along with (or follow) him **willingly** just when and wherever he wants to **take** them, and to keep **away** from every place and thing that he does not want to **take part** in.

He just wants you to do the things that are right and not do the things that are wrong. And who does not **know** by instinct whether a thing is right or wrong?

Oh, don't forget this "life saving" message to a lost world, "take up your 'cross' **daily** and "Follow me."

Jesus **insists** that you **must** do as he did if you want to **follow** him. He bore his cross for your sake and mine, a more terrible cross than we shall ever bear.

And if it is hard for you to give up your fine jewelry and your vulgar, worldly clothes, if it is hard for you to forgive and forget the wrongs done to you by others, if it is hard for you not to treat your enemies as they treat you, but to love them instead, if it is **hard** for you to give up all of the sinful, foolish, and worldly habits and pleasures, that you loved and indulged in while you were a sinner, since you have become a "**follower**", then just remember that this is your "**cross**".

If it is **hard** for you to bear unjust persecution, criticism

and hardships for the sake of your **leader,** and to learn to **love** instead of hate an enemy, then just remember that **he** bore **his** cross and expects you to bear **yours,** and the more **willingly** and cheerful you bear it the lighter and easier it **becomes.**

And don't forget to **remember** that his message was and is and always will be "Follow me", and that he wants you to pattern your life after his life.

He wants you to train your mind after his mind.

He wants you to subdue your will into harmony with his will.

He wants you to let him come into your life and create within you a spirit like his own spirit.

If you **doubt** whether Jesus would go to shows or dances or card-parties, or "movies" or Sunday games or "religious" frolics and plays, or secret societies or, so-called, "religious feasts," or to any other of the "upto-date", or modern "semireligious meetings" and activities, which cater **principally** to the lusts and fleshly desires, having for their **excuse** the raising of money for the church, etc., no matter whether they are **conducted,** in the church or elsewhere, then just "put off" going until you first go and have a little confidential **talk** with Jesus about it. And if you have become right well **acquainted** with him, as a true "follower", and have the least **doubt** about his **going** to such places or taking any **part** in them, or if you feel that he would have nothing to do with such things, and after you have learned to **know** him right you may feel **sure** that he would **not,** then **your** place is with **him,** even though it may be a "**cross**" for you at first.

But when you once get intimately acquainted with him, you will find him to be such good and happy **company** that you will not **want** to be **away** from him at all.

You will find him to be the most loving and dearest **friend** that you have ever **found** in this old world of sin, just like "Mary" found him to be, and after a while you will **forget** that you have a "cross" at all.

And that "**yoke**" (of obedience) that seemed to be so **galling** at first will turn out to be the sweetest "love bond" between you and him,—a **bond** that you would not **part** with for all the **riches** of this whole **world.**

"Follow me," the sweetest **message** that ever came to a lost and sin cursed world.

Oh! why not **forget** the world with all of its allurements and misery and **sin,** and follow the only **leader** that knows the **way** to life and peace and glory, and **joy eternal.**

Connellsville, Pa.

## A DEFINITE CHRIST.

J. H. BEER

One of the great evils of today is that Christ is not accepted as a person possessing definiteness as should be by those who profess to follow him.

There is too much of legendary, mythical spirit shown in both the life, and expressed views of his word.

He is the definite Son of God, the one who was spoken of by the prophets hundred of years before his advent into the world, and **he is the manifestation of the incarnation of God in the flesh.** (Gen. 3:15; Isa. 9:6; Matt. 1:21-23; Luke 2:10-11; Matt. 17:5.)

He is not only the definite Christ. He also had a definite purpose in his coming. **He came to do what no one else could do.** Christ is God's ultimatum for sin.

He came to save the lost, in giving salvation thru **his Name.** (Matt. 18:11; Acts 4:11-12; Acts 13:26-37; Heb. 5:5-9.)

We do not only have a definite Christ, with a definite mission. He also brought a definite plan of salvation. (Heb. 13:8-9; Heb. 12:24-25; Jno. 7:16; Jno. 12:47-50.)

Our salvation is conditioned upon our willingness to do the things that he in his wisdom has asked us to do, (Matt. 7:21) "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

This plan of salvation will not admit of any man made substitutions, or hedging out, or compromising, of this definite plan to pelase men.

God has intended this gospel, this plan of salvation, for all time and for all people. (Matt. 28:19-20; Matt. 24:25; Gal. 1:6-12.)

You can't subtstitute the hello, for the salutation of the holy kiss, (Rom. 16:16) or your good will hand shaking for the washing of the saints feet (John 13:13-15.) Neither can you substitute the worldly head dress as worn in worship by the sisters, to take the place of the prayer veil as stated in the word of God. (1 Cor. 11:5.)

You can't substitute good intentions to take the place of the things God commands you to do. The only wise thing to do, is to do the things he commands us to do.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." (Rev. 22:14-15.) The man or woman who obeys the commandments has a right to the tree of life.

and has a legal permit to enter in thru the gates into the city, while the individual who is not willing to obey his Lord, but seeks to find a more congenial way, has no just claim to the tree of life, neither to an entrance into the city.

"For without are dogs (watchmen, preachers, pastors, shepherds, (Isa. 56:10-11; Jer. 2:8 and 12:10) sorcerers, and whoremongers, and murders, and idolaters, and, whosoever loveth and maketh a life." (v. 15.)

Paul in Phil. (3:17-19) says, "Many walk, of whom I have told you often and even now tell you weeping, that they are the enemies of the cross of Christ, **whose end is destruction** whose God is their belly, and whose glory is their shame, who mind earthly things."

Are there any members in the Church of the Brethren today, who are the enemies of the cross of Christ?

Are there any in the church who are making a god of their belly?

Are there any in the church who glory in earthly things?

Paul would have us to know that there are many who profess to follow Christ, that are enemies of the cause they repréesnt.

The influences that are disturbing the church most today, are coming from the inside, and are caused by false teaching, by men who have not the faith of our Lord Jesus Christ. (2 Peter 2:1-3.)

Ours is not a dead legendary Christ, but a living definite Saviour, who is now seated on the right hand of God, from whence we look for his coming again into the world.

—Denton, Md.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## Testimany of Great Men to the Bible.

**All Scripture** is given by inspiration of God, and is profitable for doctrine, for reroof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work—Paul.

So great is my venaration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and resepetable members of society.—John Quincy Adams.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives.—U. S. Grant

It is impossible to mentally or socially enslave a Bible-reading people! The principles of the Bible are the groundwork of human freedom.—Horace Greely.

There is a Book worth all other books which were ever printed.—Patrick Henry.

The studious perusal of the sacred volume will make better citizens.—Thomas Jefferson

In regard to this great Book, I have only to say that it is the best Book that God has given to man.—Abraham Lincoln.

No other book of any kind ever written in English—perhaps no other book ever written in any other tongue—has ever so affected the whole life of a people as this authorized version of the Scriptures has affected the life of the English-speaking peoples. — Theodore Roosevelt.

Of course I read the Bible. The man who doesn't is foolish. The Bible is the Book of Life; and it is the best place to find out what real justice is, and the rules of right living, that I know about.—Henry Ford.

The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it not only full of real men and women, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy,— loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them; —and the things that are guaranteed to make men unhappy, ---selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the word of God, because you will have found it the key to

your own heart, your own happiness and your own duty.—Woodrow Wilson.

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### The Law of the Lord
(Psalm 19:8-14)

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The law that the Lord has ordained
Is perfect, the soul to restore;
His truth makes the simple most wise,
The truth that is sure evermore.

Chorus:—

I pray that my words and my thoughts
May all with thy precepts accord,
And ever be pleasing to thee,
My Rock, my Redeemer, my Lord.

His precepts are righteous and just,
Rejoicing the heart and the mind;
And all his commandments are pure,
Enlightening the eyes of the blind.

Chorus:—I pray, etc.

The fear of the Lord is most Clean,
Forever unmoved it has stood;
His judgments are perfectly true,
In all things most righteous and good.

Chorus:—I pray, etc.

Such treasure no gold can supply,
Such sweetness no honey afford;
Their warnings none heed and obey
But find most abundant reward.

Chorus:—I pray, etc.

O who can his errors discern?
From hidden faults, Lord, keep me free;
Let pride never reign in my heart,
And clear of great sin I shall be.

Chorus:—I pray, etc.

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**The Privileges of Citizenship in Zion.**

His foundation is in the holy mountains.
Jehovah loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God.
I will make mention of Rahab Selah and Babylon as among them that know me:
Behold, Philistia, and Tyre, with Ethiopia:
This one was born there.
Yea of Zion it shall be said,
This one and that one was born in her;
And the Most High himself will establish her.
Jehovah will count, when he writeth up the peoples,
This one was born there.
They that sing as well as they that dance **shall say**,
All my fountains are in thee.

Winter, N. B.
1000 E. 9th St.

# BIBLE MONITOR

VOL. II. September 15, 1924. NO. 18.

"For the Faith Once for All Delivered to the Saints"

We have now perfected a new system of addressing the Monitor by which we hope very few will go astray.

Look at the address on the wrapper or front page of the Monitor and you will see if your address is correct and when your time expires. If any error notify us at once.

Hereafter your paper will be stopped when time expires.

All whose time expires with this issue will be notified by card. Please renew promptly so you miss no numbers. We shall regret to drop your name and lose your company. Let's not break the family circle. We need your help and will try to be helpful to you.

## HATH OLD BOOK.

She was an old lady and her hair was white with the snows of nearly threescore and ten winters. Her health was not good, and it would seem that she should have been thinking of something of more important than dress; but when a friend spoke to her of the Bible teaching about plain dress she said: "That old Book! We don't want anything to do with that when it comes to our dressing." This speech was uttered in our town in this year of grace nineteen hundred and twenty-four.

In the same town were living other women who by their actions said the same thing. Some of these women said the Bible should have nothing to say about their pleasures — they would go where they pleased and do what they pleased: they would gamble if they chose, and they would dance. Why should they consult the Bible about these things?

For the most part they have gotten these ideas from the pulpit, for the preachers say that one thing is not necessary and another is not neecssary. And so the "Old Book" has but a small part of the attention and reverence it had years ago. If the commands and advice contained in it were heeded, there would be much less crime and sin in the world. People do not stop to think what the Book contains, what it has meant in the advancement of the race, giving hope where was despair.

That old Book may be neglected, may be made fun of and scoffed at; but that does not affect the Book. It is more solid than the world, and will outlast the world. And it will be just as solid when the scoffers are swept up like the chaff

which is to be burned. Nor is that all: it will be the law by which all men shall be judged in the final day. It reveals the Christ, the one before whom every knee shall bow and every tongue shall confess that he is Lord, to glory of God the Father.

"That old Book" was given to man as a guide through this world. Many attempts have been made by ungodly men to destroy it. In the olden time one of the kings cut it to pieces and burned it; but he did not get rid of it in that way. The Book was still his judge, and it condemned him. So shall it ever be. It is given us as a light to our path, and if we heed it we shall not walk in darkness.

In my mother's last sickness she asked me to get the Book and read to her; and after I had read in it for a while she said: "That is the best of all." Many of us, thank God, have had mothers like that, who lived by the Book, and when the time came they were not afraid to die by it, but looked bravely across the river, not heeding the dark valley of the shadow of death, for their eyes were fixed on One on the other side. "That old Book" was their greatest treasure in life.

We do not believe that the dancing, cardplaying, society women of this day are making better wives or mothers, nor are they training up their children to be as good citizens. The leaving of the Bible out of so much of present-day life is one of the great causes why we have so much crime. Disrespect for the laws of God cannot inspire respect for the laws of man. It is in God's law that we have the foundation of right laws. There never has been another book like it, and there never will be: it stands alone.

It is an old Book; yes. But it is more than that: it is God's book. It says, "Thou shalt", and it says, "Thou shalt not." When men's laws are disobeyed for a long time and almost universally, they are often repealed. But that is not the case with God's laws. His own people tried disobeying them, and we have a record of some of their sufferings due to their disobedience. Not a prophecy or promise of it has ever failed when the time for fulfilling came. And there are some wonderful things foretold in the Book whose time has not yet come. Among them is the judgment. It will be well for us to study the Book and learn what it has to say about the great day of God Almighty. We do not know when the judgment time will come, but it will be here right on time when God's hour strikes.

As you love your souls, do not scoff at the Book; as you hope for peace in the world to come, do not neglect to obey the commandments of the Lord. It has to do with every activity of life. It is a mistake to think that you can leave it out of any part of your life: you may think you are leaving it out, but in reality you are only laying up for yourself sorrow in the great day of the Lord's final judgment. You cannot afford to do that. Call it the old Book if you will, but not with disrespect. Reverence it, obey all its teachings, lay hold of all its promises, and so be prepared when your time comes to meet your Lord with joy and not with sorrow. Life is short, eternity is long: what we do in this short life decides our destiny for that life which shall never end. God help us to obey it in all that we do as we journey through this world.

## BAPTISM.

### Is It a Three-fold or a Single Immersion?

PART III.

C. M. YEAROUT

I shall now use another text upon which to base my exposition. "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19) The above formula was given by the Lord Jesus Christ, who alone had the authority to give a formula how to baptize. The language recognizes the three divine persons in the Godhead, and brings the humble believer into relationship with each of them. Father, Son, and Holy Spirit, in the Greek text are all in the genitive and governed by name. In English transposition, the genitive form here is equivalent to the possessive case. "The name of the Father"—"the Father's name"; "of the Son"—"the Son's"; "of the Holy Spirit"—"the Holy Spirit's". Here name alone can govern "Son's", and "Holy Spirit's". The preposition of which occurrs three times indicates possession: for example; the house of Brown, Brown's house; the house of Smith, Smith's house. The cow of Thompson, Thompson's cow. We here have three prepositional phrases: of the Father, of the Son, of the Holy Spirit. Whatever is required to satisfy the phrase into the name of the Father, is additionally required to satisfy the phrase "And of the Son," "and of the Holy Spirit." The conjunctive "and" connects the three phrases together, hence they are similar. The word baptizing itself carries the thought

of a repetition of action. All verbs ending in "ing" indicate a repetition of action or a continuation of the action. For example: Jump, jumping; kick, kicking; strike, striking; dive, diving, etc. "Wherefore laying aside all malice, and all guile, and hypocricies, and enemies, and all evil speakings." (1 Peter 2:1.) Here the participle **laying aside,** like baptizing is used but once, and applies to five evil things, that should be laid aside. Is it not understood that malice, guile, hypocricies, enemies, and evil speakings shall all be laid aside? Everybody so understands it. Again, Pilate wrote a title, and placed it over the cross: "And it was written in Hebrew, and Greek, and Latin." (John 19:30) Here like baptizing, written is used but once, but everyone understands it was written three times, once in each language. Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Is it not understood that we shall baptize into each name? Suppose the commission read, "Go teach all nations, baptizing them into the name of the Father, teaching", etc. How many actions would it require? Everybody says, one, then what, "And of the Son, and of the Holy Spirit? Might as well leave these two clauses out, if we want only one action or dip: for they are superfluous in single immersion. Our first text; One baptism, comes from the Greek, "**en Baptisma**", one dipping, never was translated one dip. One dipping requires a plurality of dips. I once heard of a farmer preacher, who was going off on a preaching tour, and he wanted someone to run his farm while he was gone. A man came to rent the farm. The preacher says to him: "Do you understand farming?" He answered yes. "Well, I will tell you what I want done. I have for convenience, my farm divided into three fields. I want you to sow wheat in the field of A, and of B, and of C." So the preacher took his journey, returning about harvest, he goes to the wheat fields. He is astonished, there is no wheat in the fields of A and B, but in C he finds wheat. He calls the farmer, and said: "Why did you not sow wheat in the field of A? I positively commanded you to sow wheat in the field of A. Why did you do it? Of the other fields, I said, and of B, and of C." The farmer was like the man without the wedding garment on. He was speechless. If farmers would practice farming like many practice baptism they would never get more than a third of

a crop, regardless of their land. The Christian is represented as being in God the Father, and in the Lord Jesus Christ, and in the Spirit. (1 Thess. 1:1; Rom. 8:9.) The preposition in here, represents a state or a condition. How did they get into these three divine persons? Answer: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27; Rom. 6:3.) Paul questions certain brethren at Ephesus, "Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. Into what then were ye baptized? And they said into Johns baptists." R. V. (Acts 19:2,3.) It is very evident from Paul's question here, that if these men had been baptized as Jesus commanded, they would have been baptized into the Holy Spirit.

"Baptizing them into the name of the Father." Thus it is made clear, that we are baptized into the Father, and baptized into the Son, and baptized into the Holy Spirit, as the language of Christ requires in his great commission. There is no other way to get into the Father, Son and Holy Spirit. We have a strong proof of this in a figurative baptism given by the Apostle Peter. In speaking of the salvation of Noah and his family in the ark, he says: "Wherein few, this is, eight souls were saved by water." (1 Peter 3:20.) God commanded Noah "to make an ark of gofer wood, with lower, second and third stories shalt thou make it." A door was to be put in the side, and a window at the top. (Gen. 6:14-16.) This ark typified the three divine persons in the Godhead, as well as the church. The lower story repreesnted God the Father, the original cause of all things. The middle story represented Christ, the mediator between God and man. The upper story represented the Holy Spirit, the light and guide of the church of Christ. There was but one entrance into it, and but one source of light for those within. Noah and his family entered at the one door (Christ) into the lower story, the Father, and they ascended into the second story, Christ, the Son, and they ascended into the third story, the Holy Spirit, and they there remained until the waters covering the earth dried up.

Christ in his baptism of suffering, bowed with his face to the ground three times. (Matt. 26:39-44.) Every figure of baptism will harmonize with the formula given by Christ.

In holding a debate some

years ago, I proposed to my opponents, if he would produce a sentence reading like the original command given by Christ, that did not require three actions, I would yield the point. He brought forward (Matt. 8:11) which reads: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven." The verb, sit down is intransitive and has no object, while baptizing is transitive and has an object. Let us try a verb like baptizing. Many shall come from the east and west, and shall shake hands with Abraham, and Isaac and Jacob, or kiss Abraham, and Isaac, and Jacob. This would require three hand shakes or three kisses. We do not have three baptisms, but three actions in one baptism. The preposition into, indicates induction, into the Father, into the Son, into the Holy Spirit. Baptize, is a verb meaning action, baptism is a noun the name of the completed ordinance.

## TITHING VERSUS GIVING.

K. D. HENRY

There is absolutely no question or doubt but that we are under obligation to support the church in her ligitimate needs. The church gives us many rights, many privileges and for every right, every privilege we are under obligation to perform some duty; or perhaps it would be better to say that for every duty, every obligation fulfilled there is a right, a privilege to the child of God. But let us not get the idea that a right means that we are entitled to do as we wish. Specifically a right means a straight course; adherence to duty; obedience to lawful authority, divine or human; freedom from guilt. License means excess of liberty; freedom abused, or used in contempt of law or authority; disregard of law or propriety. By this we readily see that many really mean license when they claim a right. Because a congregation gives liberally to foreign and home missions, to children's homes and Old Folk's Homes, does not give that church the license to put up a hundred thousand dollar church edifice, modern in the modern sense of the term. Because a congregation is exceedingly,—one is tempted to say excessively,—active in certain church activities, does not license those members to discard the plain attire of the church, nor to have choir singing and instrumental music.

Faith, repentance and baptism are duties which give one the right of becoming an heir to the kingdom of God. Obedi-

ence to the teachings of the Bible gives one a right to become a member of the mystical body of Christ. A life filled with the spirit of God, gives one the right to go and bring others to Christ. A life of self-denial and faithfulness gives one a right to life everlasting. (2 Cor. 6:7) "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheemerful giver." It scarcely becomes us to say that we give unto the Lord but rather that we are returning unto him a small part of that which he gives unto us. David said, "The cattle on a thousand hills are mine." Job said, "I have brought nothing into the world and it is certain I can take nothing out of it."

There can be no hard and fast rule in giving, there can be no spefic method adopted by the church. This is an individual matter; a matter to be worked out by the individual himself and the church which takes that privilege assumes a power which she does not possess. Certainty there are rules for the individual to follow. Certainly there must be a method in his giving. For the chances are that the individual who has neither rule nor method in giving, lacks in giving.

Salvation is free,—come buy without money and without price, for salvation is beyond price and there isn't wealth enough to redeem even one soul, but the maintenance of God's house always has cost something on man's part and always will All that we have, all that ministers to our welfare and comfort in life comes from God, then why withhold from him that which is needed to further his cause? In 1 Cor. 16:2, Paul says, "Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gathering when I come." Here Paul gives the individual a very simple method of saving so that he may give as the need may arise. Paul doesn't say lay by a tenth, but as the "Lord hath prospered you" even if it be more. Nowhere in the teachings of Christ, nor in the writings of the Apostles is there any direct or indirect mention made of tithing, nor is there eevn a hint or suggestion. Why is it that so many of our brethren, especially those of the Forward movement and those of the Mission Department are continually teaching and preaching and writing, earnestly and insis-

ently urging us to tithe? Does their own salary depend on all of our members tithing? Many of us are almost convinced that that is the reason they are so insistent. An analysis of the situation would perhaps be interesting and enlightening. This, like the licensing of sisters to preach, is not founded on New Testament teaching but on the influence of those powerful enough to influence those who shape the policy of our church. Tithing was commanded by God under the Jewish dispensation. Sacrificing of animals on the Altar of sacrifice was also a part of the law. But the tons and tons of bloodshed in these sacrifices could not avail and at best were but a shadow, a type of the great sacrifice.

Under the old Jewish plan of tithing the priests generally knew just about what income to expect. They certainly would have had an excellent opoprtunity to adopt a budget system. In tithing God had made a most excellent provision for the maintenance of the Altar and for the priests and Levites. Under this system, in which there was no lack, the priests and other officials often became very corrupt. God had, however, made no mistake in giving them this system, but man, because of his avarice, took advantage of this system.

Col. 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, naiilng it to his cross." commentators are generally agreed that this means the Jewish ordinances and laws. Teeter says, "Mosaic law, comp (Heb. 10:1-9), that was against us, which was contrary to us. The law required the strictest obedience and inflicted even death upon transgressors. Took it out of the way, Christ having come to fulfill the law it could not remain longer than its fulfillment. (Matt. 5:17, Luke 24:4.) Nailing it to cross. The death of Christ was effected upon the cross by virtue of which the curse of the law was answered and removed from us. Chrits having been made a curse for us, (Gal. 3:13). John (19:30) Jesus said as he bowed his head and gave up his spirit, "It is finished." The divine plan of redemption, through his teachings, his life, his death, the shedding of his blood, was finished, and Luke 23:45, "and the sun was darkened, and the vail of the temple was rent in the midst." The temple, the alatr, the priesthood, the levites were all done away and along with it also tithing. There was no longer any need for tithing. God knew its pernicious, corrupting influence upon people who are so apt to depart from

the teachings of his word. Impose anyone of these teachings of the law, which have not been re-given by Christ either directly or indirectly., upon the church and the precedent is established for imposing as many as the church may decide to impose. The sooner the church again realizes that the teachings of the New Testament alone is the Great Law by which Christ's church must be governed and directed, the better it will be spiritually for the church: and the sooner the church sees and believes that any infraction of Christ's teachings will be as disastrous as it is for nations to disregard their Constitutions. The less will be the cause for regret in the years to come.

This spirit of liberalism and progressiveism is as pernicious as was State Rights preceding the Civil War. And just so surely as State Rights brought on the Civil War and disunion so surely will liberalism and progressiveism bring disunion and disruption in the Church of the Brethren.

Brethren the plea in this article has not been a plea against giving,—God forbid that we should ever cease to give for ligitimate causes,—but against the tendency on the part of the church to force its members to tithe. This is clearly an assumpiton on the part of the church. Let us stand loyally by the church so long as she obeys Christ's teachings, when she does not, we should obey God rather than a few fallible men.

—Route 2, Thomasville, Pa.

## TITHING.

A. W. ZEIGLER

Why tithe? Why not rather obey the New Testament teaching. The Lord can only use people that are converted to his teaching, to promote his cause. Did you ever stop to think; if we make tithing a law, we are trampling under foot the New Testament teaching and bringing the estimate of our Lord and Savour only on a level or equal with the sacrifice of the animals under the old law. Is our Lord worth no more to us, than the blood of beasts was to them under the old law? If that be the case we yet lack salvation. Brethren let us not bring such a shame upon us as followers of our Lord and Master. But let us put a better estimate on our Savior, than to class him with the sacrifice of the animals of the old law, when one soul is worth more than the whole world. Why then should we cling so tight to the things of this world, as though our salvation depended on the things we possess in this life. May God help us, so we may lay up treasures in heaven. For

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there is where he told us to put our treasures.

—1018 Wellington,
Waterloo, Iowa

Remark:—

The Monitor does not oppose tithing, but it does oppose elevating it into a law for Christians. Christ is the end of the law to every believer and he gave no tithing law in his last covenant. If individuals wish to tithe or double tithe they have the commendation of the Monitor.

Jesus said to the Scribes and Pharisees, "ye tithe mint and anise and commin, and have left undone the weightier matters of the law, justice and mercy, and faith: these ye ought to have done and not to have left the other undone." (Matt. 23:23.)

It will be noted that "justice and mercy and faith" were "matters of the law" the same as "tithing mint and anise and commin". Had these Scribes and Pharisees done all these things, would that have made them Christians. Who will dare affirm?

Note again, Jesus said, "these things ought ye (in the past) to have done and not (in the past) to have left the other undone."

He did not say even to the Scribes and Pharisees "these things ought ye (now) to do and not (now) to leave the other undone" much less did he say so to Christians.

Some it seems can not distinguish the change in meaning when the tense form of the verb is changed.

Jesus has no where said to the Christian "these things ought ye (now) to do and not (now) to leave the other undone", and when we try to bind the tithing "law" upon the Christian we try to place him under the curse of the law. "For as many as are of the works of the law are under a curse." (Gal. 3:10.) "For the law of the Spirit of life in Christ hath made me free from the law of sin and death". (Rom. 8:2) "Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not intangled again in a yoke of bondage." (Gal. 5:1)

It would seem it is time we stop this noise about trying to "bind a yoke on the neck of his

disciples,—Christians, — which neither we nor our fathers were able to bear." "Before faith came, we were kept in ward under the law. But now that faith is come we are no longer under the law" — tutor or schoolmaster. (Gal. 3:23, 25.)

If any one wants to tithe or double tithe, let him do so, but not because it is a law to the Christian. The Monitor will not object. But some how we do feel it is not just to insinuate that those who refuse to be brot under the "law" are not under "grace".—Ed.

## Answers to WHYS.

A. J. BASHOR

(This article should be read with June Number. This being answers to the "Whys".—Ed.)

1. Because it contains true facts, which would hardly be printed in the Messenger.

2. They love the truth and like to read peoples ideas who denounce evil and believe the whole Bible. In other words, their articles have a Bible ring.

3. They love not the truth and the articles of truth it contains strike close home and may hinder their plans for church extension some, besides all the other follies included. Like King Jehoiakim when God's men spoke words of truth to his conviction from the book, he burned the leaves with the message. (Jer. 36:23.)

4. She has lost her respect, by **radical would-be leaders** and members dealing with things **sinful.**

5. Some must have been ashamed of the word **German** connected therewith. No doubt there were many excuses but no reasons. Have you noticed how the church began to slip from her moorings after that, and is now being tossed about on the high sea with rudder and anchor practically gone.

6. To make for themselves honor and a name of fame in this world, in the sight of men.

7. Men tried to get ahead of God's plans. To "conquer the world for Christ" is unscriptural.

8. Because men's ways are not God's ways.

9. The new minister will be a manufactured school product, and his ways and speech will fit the modern times. Whereas the called out minister preaches God's word only. (Rom. 16:17, 18; Col. 2:8.)

10. They want to be filled with men's theories rather than the Holy Spirit; so they can impart their theories at a fixed salary to the members. Elisha did not go to school when he was called. But went to work immediately.

11. Because it is different from the method set forth in the Scripture.

12. There is no Scripture bearing directly on women preaching.

13. In many cases a better house and better furnishings for living, and a higher salary.

14. A pattern after worldly politics.

15. People want to go to heaven the modern way, and not the Bible way.

16. Preachers are full of worldly wisdom, which is foolishness with God; and void of spiritual wisdom.

17. Because they want a large number to go and tell, **not all the truth.**

18. Because it was ended when the Mosaic law was fulfilled, and does not apply to our dispensation.

19. Like Israel. There is sin in the camp.

20. Because members don't want to wear it, and the pastor to be polite will touch the subject lightly, or not at all, so he can hold his job.

21. The laity does not care to hear such vital truth, and the pastor afraid he might lose his job if he speaks on such subjects, therefore he keeps silent.

22. They like to associate with unbelievers rather than humble Christians. For money and fame. Taking the oath of office, which is forbidden in Scripture.

23. They are usurpers.

24. They disbelieve God's word and are not true to themselves.

25. Because of delusive teaching and preaching.

26. Because they believe man rather than God.

27. For fame. To imitate mildly an opera company. And to hear **myself,** or son, or daughter sing. Spiritual singing is a virtue. But screaming and causing the voice to quiver while posing as a singer is not a Christian virtue.

28. Because people see that the church at large fails to live up to her profession. Live like the world. They can see no gain by uniting with a worldly church. Can we blame them?

29. It is deemed unsanitary.

30. Because of contagious disease. There is no scriptural inference that Jesus used individual cups when communing with the disciples.

31. It is the way of the world.

32. People are supposed to come into the church by some one urging them to decide, rather than by the Holy Spirit convincing them of their sin, and the need of a Savior.

33. Some members have learnt that the money is not all **wisely** spent.

34. To cause division in the church, to disrespect the

church, to use up some of the general fund. Possibly some poor washer-woman (sister) gave her last mite with full faith that it will help spread the true gospel instead of being used in a business and sight-seeing trip. Maybe the poor washer-woman would enjoy a trip, too, across the country in a standard train. Is the church nearer heaven since these men are in the field?

35. They like to assemble with satan's pleasure loving folk for a little fun. The church is too dry. A converted member will not find time to go to places of amusements. "The things they once loved they now hate."

36. Because they are deluded like the preacher.

37. Sin is crowded up more. More convenient for some members to indulge in it on the sly. Read the story of Lot. Where is the Scripture that God recommended building cities for his people?

38. Their light might shine a little brighter everywhere, and maybe some troubled soul might be brought to the true light.

39. The prompting Holy Spirit is absent.

40. They love dark things. "Men loved darkness rather than light because their deeds were evil." Jesus said, "In secret have I said nothing." (Jno. 18:20.)

41. We have a new name. We are not known as the (Old Brethren or Dunkards). At some time, some where, some one deceived a person for trusting his word. Deception is still going on in the church. Sad.

42. For fame. For illegal financial gain. Lawyers are supposed to have all wisdom concerning men's rights. In this field there are deceitful and dishonest bargains made. Christ's greatest enemies were lawyers, scribes and doctors. They and the would-be wise are the church's enemy today. Christians will not enter the field of law as conducted these days.

43. It is a worldly sport, very unbecoming for a girl or woman. They want to compete with the world in games, etc., to hold their standing. Regardless how their standing is with God. A fine Christian(?) faculty and board in our colleges to permit such exercises for the students. Possibly in this way food can be developed for the **soul.**

44. They elevate not for heaven. They do not promote decency nor morality. No scripture is found to support such actions for a Christian.

45. It is used as a cloak. It sounds well to people who de-

sire to send their children to a school where they feel they are safe (?) along Bible lines.

46. For the **Almighty Dollar.** They have caught the spirit of the age, which is controlled by the prince of this world. They obey him and man rather than God.

47. They are earthly minded. Like Israel: "They sat down to eat and rose up to play". Maybe if we would look up sometimes toward God our thoughts would be turned away from foolish things. "Set your affections on things above, not on things on the earth." (Col. 3:2, 3) "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5.)

48. They are not spiritually minded. Like Israel, they look on other's idol Gods and want them too, to their eternal loss.

49. They must want better light than the **word** gives. They had better read James again and learn what persons only are qualified for this service.

50. To tempt the Holy Spirit. They are yet in their sins.

51. Like in secular things. Franklin, Washington and Lincoln are set up as fine examples in former days. But who today wants to live a simple life like they did? God is not in the case.

52. Because of apostate conditions. The scripture says: "A few shall be chosen."

53. They are of the world and have not the Spirit of Christ.

54. No we would not. Less ought we permit it in the Lord's work. Especially when it is for something that is undermining the church faith. It also looks like we were unable to take proper care of our home affairs.

55. It was not so in the beginning.

—328 Mooney Ave.,
Monterey Park, Calif.

## SOME BRIEF TESTIMONIES CONCERNING SECRET ORDERS.

By LEANDER SMITH

"Shall two walk together, except they have agreed?" (Amos 3:3.)

"What fellowship have righteousness and iniquity? Or what communion hath light with darkness?" (2 Cor. 6:14.)

When we read the testimonies of some of the leading statesmen and ministers of the corruption of the Secret Orders, we are alarmed to know that some of this corruption is in our churches. Who is responsible? Is it not the "Watchman"? Please read, 2 Sam. 18:25; 2 Kings 9:17; Psa. 127:1; Song of Sol. 3:3; 5:7; Isa. 21:5, 11; 52:8; Jer. 6:17; 31:6; Ezek. 3:17 33,; Hab. 2:1,

evil described Isa. 56:10. Christ enjoines watchfulness, can we be true to him and not obey his commands?

Now Brethren, if you will consider these testimonies, I believe they will help you to stand for the principles of righteousness.

Socrates, Diogenes, Agesilaus, and Epaminondas, eminent men of their day, condemned the methods, principles and associations of the Secret Orders.

George Washington, having an inside knowledge of Masonry, in his farewell address to his countrymen, warns them against the character, workings and danger of all such associations to civil government.

Dr. Howard Crosby, Chancellor of the University of New York: "Secret Societies are pretenses, and thus at war with truth candor and manliness."

Dr. Thomas Arnold, of Rugby: "These half-heathen clubs, including above all, Freemasonry, are, I think, utterly unlawful for a Christian man."

Bishop Hamline of M. E. Churches, Dairy, 1848: "North Ohio Conference has progressed rapidly till this time, but Masonry and Odd-Fellowship have arrested us. They are a bane in our midst, and have done much harm."

John Hancock: "I am opposed to all secret associations."

Samuel Adams: "I am decidedly opposed to all secret societies whatever."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Wendell Phillips: "Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

Edward Everett: "A secret society so widely diffused and connected as this, puts a vast power, capable of the most dangerous abuse, into hands irresponsible to hte public."

General U. S. Grant: "All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means."

President Millard Fillmore, John C. Spencer, and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every gov-

ernment which it cannot control."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligaitons and penalties cannot by any possibility be reconciled to the law of morality, of Christianity, or of the land."

Disraeli Lord Beaconfield: "In conducing the government of the world there is not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere —reckless agents, who countenance assassinations, and, if necessary can produce a massacre."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Gerrit Smith, in an address in 1870: "Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do all we can to bring them to an end?"

Dwight L. Moody: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody' some say, 'If you talk that way you will drive all the members of the secret orders out of your meetings and out of your churches. But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us, it is all

right."

L. W. Munhall: "I belonged to two secret societies, have bumped against nearly all of them, and I know what I am talking about. Their sociability and benevolence may be well enough, but they belong to the world. In one to which I belonged, it was voted to hold a banquet with champagne and a dance. I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why I left, and that I belonged to the church and would not have fellowship with such ungodly performances. He said, "Don't you know bad people who do wicked things in the church?" I said, "Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the lodge." When a man belongs to two or three lodges and attends their weekly meetings, he hasn't got any time to go to prayer meeting, and generally very little money to give to the cause of Christ."

My beloved Brethren, I am not pessimistic, but after examining so great a cloud of witnesses, and remembering how the sin of one man stopped the progress of the grand march of the Children of Israel from Egypt's bondage to the Promised Land. Oh, Brethren, I wonder how many Achans the Church of the Brethren has today. (Josh. 7:20-26). God's Word forbids the believer from forming alliances with ungodly society by joining them or receiving their members into our fellowship without them severing their relationship with the lodges. See rules of Annual Conference Revised Minutes, Page 193, Art 4, 1859; Art. 12, 1870; Art. 6, 1869; Page 194, Art. 13, 1893; Art. 8, 1872; Art. 13, 1895; Page 195, Art. 40, 1866.

Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves with unbelievers in the Commercial, Social, Marriage and Secret Lodges. This course of false alliance is doing more mischief in the individual Christian in turning his ear away from God and his service, and to the church by depleting and robbing her of her membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, "Come out from among them and be ye separate, saith the Lord," was

more needed than NOW. O world! Lord, save our Zion from the

1307 West Fillmore Street,
Phoenix, Arizona.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.
**Motto: READ, THINK, ACT**

## OUR MONTHLY TEXT.

**There was a man in the land of Uz, whose name was Job; and htat man was perfect and upright, and one that feared God and excheived evil. (Job. 1:1.)**

Scripture References: Job 2:3; 8:20; Gen. 6:9; 17:1; Matt. 5:48; 19:21; Luke 1:6; Jno. 17:23; Col. 1:28; 2 Cor. 13:11; 2 Tim. 3:17; 1 Pet. 5:10; Jas. 1:4; 3:2; Psa. 37:37.

What! never speak one evil word,
Or rash, or idle, or unkind!
O how shall I, most gracious Lord,
This mark of true perfection find?

Forgive, and make my nature whole,
My inbred malady remove;
To perfect health restore my soul,
To perfect holiness and love.
—Charles Wesley.

## Daily Readings.

OCTOBER.

1. Wed.—Job 1
2. Thu.—Job 2, 3
3. Fri.—Job 4, 5
4. Sat.—Job 6, 7
5. Sun.—Matt. 10:1-8; Isa. 40:1-8
6. Mon.—Job 8
7. Tue.—Job 9, 10
8. Wed.—Job 11
9. Thu.—Job 12, 13
10. Fri.—Job 14
11. Sat.—Job 15
12. Sun.—Matt. 6:5-15; Psa. 65.
13. Mon.—Job 16, 17
14. Tue.—Job 18
15. Wed.—Job 19
16. Thu.—Job 20
17. Fri.—Job 21
18. Sat.—Job 22
19. Sun.—Mark 4:1-9; Psa. 1
20. Mon.—Job 23, 24
21. Tue.—25, 26, 27
22. Wed.—Job 28, 29
23. Thu.—Job 30, 31
24. Fri.—Job 32, 33
25. Sat.—Job 34, 35
26. Sun.—Mark 4:35-41; Psa. 107:23-32
27. Mon.—Job 36, 37
28. Tue.—Job 38, 39
29. Wed.—Job. 40, 41
30. Thu.—Job 42 (Jas. 5:11
31. Fri.—Psa. 1, 2, 3, 4

"**The Object** of this course," as stated in the first number of the "Monitor", October, 1922, is "to encourage the daily reading of the Bible, and to furnish a systematic plan for the reading of the whole book in three years."

The third year begins October 1st. We begin with Job and

finish the Old Testament, then turn to the New Testament and read Revalation. While this is the third year of the course it will be the **first** year for new members, and the first and second years readings will be assigned as their second and third, and so on.

I would like each one completing this second year's course by September 30, or soon after, to report to me by mail that I may give credit on the record; also, say whether you wish to be enrolled for another year.

It is hoped that we may enroll a number of **new members** this year to join us in the reading of the whole Bible in three years. There is no fee for enrollment; just give your name and address to be entered on the record. Any particulars as to age, occupation, place in church and Sunday School, etc., that you care to give, will be of interest.

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**As now planned**, and if the Lord will, this department of the "Monitor" will include each month:

1. Our Monthly Text, a portion of Scripture for meditation, along the line of the Daily Readings.

2. Daily Readings from the Bible, averaging a little more than a chapter a day.

3. Selections from Commentaries and other matter intended to throw light on the Daily Readings.

4. Tributes to the Bible, from different authors, intended to help to a greater appreciation of the Book.

5. Metrical Versions of Psalms. This it is thought will be an interesting and valuable feature, especially since the Book of Psalms is a part of the years readings. They will be taken from Bible Songs No. 4, published by The United Presbyterian Board of Publication, Pittsburgh, Pa., who have kindly given permission to use them. Most if not all may be sung to well known tunes.

---

**And now**, as we enter upon this years reading, let us thank the Lord for this Wonderful Book, this Precious Book, the Holy Bible. Through it he speaks to us; let us listen as he speaks; and let us pray that he may enlighten our understandings that we may see therein more and more of its richness and beauty. Let us ask him to help us practice its precepts in our lives, to be "living epistles". "Blessed is he that readeth." "Be ye doers of the word." Keep in mind our motto: **"Read, Think, Act."**

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Comments and other matter in next issue.

## DIRECTOR'S MEETING.

The Board of Directors of the Monitor Publishing Company met Sept. 10, 1924, to effect an organization and decide upon preliminary work of the board and the various kinds of literature and supplies to be printed by the company.

**Organization.**

D. F. Lepley, Connelsville, Pa., Chairman

L. I. Moss, Fayette, Ohio, Secretary.

J. L. Johnson, Somerset, Pa., Treasurer.

**Business.**

1. The Secretary was qualified before a Notary Public.

2. Neither Secretary nor Treasurer was placed under bond.

3. Application blanks were prepared.

4. All applications for stock, and all payments for stock must be made to the Secretary.

5. All money received by the Secretary, after being recorded by him, shall be transmitted to the Treasurer.

6. All bills against the company must be presented to the Secretary and by order from him shall be paid by the Treasurer.

7. Secretary shall receipt for all money received by him and the Treasurer shall receipt the Secretary for all money transmitted to him by the Secretary.

8. The Chairman was authorized to secure all blank forms and stationery needed.

10. The Chairman and Secretary shall sign all Stock Certificates.

11. A stockholder's meeting will be held on or about June 1, 1925. Time and place to be announced in the "Monitor" in due time.

12. The office of the company is with L. I. Moss, Fayette, Ohio.

The company is now ready to receive applications and to sell stock under the conditions prescribed by the provisions of its charter and by-laws.

The mission and purpose of the Monitor is pretty well understood. If you wish to help it along, send for application blank to L. I. Moss, Fayette, Ohio, and subscribe for stock. It is not designed to be a money making enterprise but to disseminate Bible truth and to warn and admonish against departures from that truth and the introduction of harmful innovations that destroy peace and harmony and love among the children of God.

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The cool evenings of the fall and the long evenings of the winter are coming. You will want some good reading for pastime. The Monitor will furnish it.

# BIBLE MONITOR

VOL. II. October 1, 1924. NO. 19.

"For the Faith Once for All Delivered to the Saints"

## REMIMSCENCE.

Again we are reminded of the brevity of life and the swiftness with which it is passing. Two whole years, seem but as yesterday, since the Bible Monitor was launched and added to the mass of reading matter afloat on the great ocean of time!

How swiftly the time has passed!

How rapidly we are borne to our eternal home!

Looking back over the time, we recall the many kind words and letters of approval of our efforts, with gladness.

It is a source of gratitude to feel ones efforts are appreciated and that other hearts beat in unison with our own, and have a solicitude for the success of similar aims and purposes. The Monitor was started with many misgivings. These have vanished and its place in the field of literature has become a fixed reality, and its mission, accorded a place in the great field of religious thought.

While it is not welcomed by all (of the church) yet no determined resistance has been manifested. Two Annual Conferences have passed with no attempt to stifle our Constitutional guarantee to "free speech" and a "free press," so long as we do not abuse that liberty by infringing on the rights of others. Neither have we been found in "competition" with others of our papers, but have filled a place taken by no other periodical, so that our way seems clear and our future brighter.

We invite all our readers to go with us thru the coming year and in every way reasonable, to contribute to the success of our efforts at reform and the restoration of former prestige, power and influenec for good in the world.

Life is too short to be spent in other than ways of helpfulness, comfort, and the spiritual uplift of our fellow-men. With this aim constantly in view we start on the third year of our campaign against sin and wrong doing — spiritual wickedness in "high" and "low" places, — at the same time striving to remove from our spiritual zion the hurtful influences that are harmful to our well-being and destructive to our peace and harmony as children of God.

## WHAT OF THE FUNDS?

The New Testament makes it very clear that we are not to lay up treasure on earth, for our hearts are sure to be where our treasure is. This has most always been applied to the individual; he has been urged to be liberal, not to try to lay up so much of the wealth of this world for his family. But we see no good reason why the argument that applies to the individual should not as well apply to the church. And yet the church does not see it in that light, for the representatives of the church are constantly urging upon the members the benefits to be derived from turning over their money to the board where it will be held forever, and only the interest used to carry on the Lord's work.

But why should there be this great accumulation of money which is never to be spent? For years it has seemed to us that the plan adopted is not right. Some day the end will come. It may be this year or next, or it may not be for fifty or a hundred years, or more. But the time does not matter—**sometime** the end is coming, and then there will be this sum of money lying idle. Will it be pleasing to the Lord to find it thus when he comes? Is it any more wrong for the individual to lay up treasure so that he can say that he has much goods laid up for many days than for the church to say the same thing?

We have long wished for a change in our mission policy; we have written in years gone by to members of the old Missionary Committee urging that a change be made and that a small part of the principal sum be used each year. And we know of one of the former members who gave the committee authority to use up to a certain pe rcent of his annuity fund yearly after the death of the annuitants. That was good, but it seems to us that it would have been better if it had been made mandatory. We know it has been urged that the funds in general could not be used in this way without violating the agreement made with the donors. But even if that is the case, does that make it right or advisable to keep adding to the fund which has already grown too large for the good of the church?

Wealth that corrupts the man will as surely corrupt a body of men. The church of the Apocalypse that was rich and increased in goods was the church in the greatest danger, and its judgment was the most severe. We think it safe to say that the wealthiest churches have departed most from the simple teachings of the Lord.

There may be exceptions to this, but if there are we have not met them.

Times have changed, but the commands of God have not. The thing that was sin two thousand years ago is sin at the present time; and the way to God now is the same as it was then; the thing that was dangerous to the welfare of the soul then is dangerous to it in our day. The fact that the church as a whole is no longer poor and oppressed does not change facts, does not change commands. If we would but look at things as they are, we should be compelled to confess that people have changed more than the times. God's physical universe follows the old way: there would be more happiness and less sin in the world if those who profess to be his spiritual children would hold as close to his laws for the spirit as nature does to the laws imposed upon her from the beginning.

Brethren, isn't it time we were considering these things? Wouldn't it be better for us to use the money which we have in doing good rather than to leave it to others who may not, and probably will not, use it as we wish? If times bring changes in everything, how can we be sure of anything? For that reason it seems to us that it would be much better to do the good we can as we go along. Don't take our word, or the word of anyone else for it, just study your Bibles and then act in the ways you find there to be most highly commended by our Lord. We ought to do the most good we can with the talent entrusted to us, and we cannot be blessed as much if we delegate the doing of our good to others as if we do it ourselves.

If you believe it is wrong to lay up great wealth for yourself here on earth, do not help the church to commit the same wrong. We have resources enough to support the work we are called to do. What we lack is faith; and we lack faith largely because we have failed to take God at his word. Try him; do each day the little good which you have opportunity to do, and see what the result will be. You will be more happy yourself, and you will make others happier. There are hungry to feed, sick to visit, orphans to care for. And the individual doing these things as they should be done gets so much closer to the people, can do so much more good than the institution even though it works through individuals.

## WHAT THEY SAY

Dear Bro. and Sister Kesler:

Just a few lines in regard to your splendid little paper. It is the best paper I have read for a long time. I would not want to do without it for twice what it costs (a friend of mine sent it to me this year) It is almost like reading the Bible and you sure have the Bible to back you. It grieves one to see how worldly the church is growing. What can we expect of the younger ones when the elders in some churches take their family to picture shows and Fourth of July celebrations? We were always looked to as a plain people, but now so many want to follow the fashion. Too bad, isn't it? I don't see how some can be so wordly, if they read their Bible. It reads just the same as it did years ago. It doesn't change but some of the people do. I am so glad to know there are some that hold to the good old Bible truths. You don't know how I enjoy your apper! It does me more good than lots of sermons they preach nowadays. Hope it will be the cause of getting people to see where they are drifting. I am the only member here but I read my Bible and your paper. I am satisfied with my lot. It is lonesome sometimes but I know the Lord is with me here. You had such a good piece in the paper, Sister Kesler, and so true! It did me good. We are to let our light shine ,but how can it shine if we do just as the world does? I can't see where they get it that ministers have to go to colleges. For years I know we had splendid preaching years ago when the dear old fathers had to work hard and their only study was their Bible. Glad some still cling to the good old rules of the church for the Bible tells us what to do and what not to do. I have been thinking for a long time I would write you but kept putting it off. I, for one, do feel thankful for your little paper. We can get lots of big meals out it. My prayer is that God will be with you and keep on with the good paper. I pray for you day by day that your paper may be the means of getting back to the narrow path that leads to life. I can't write and express myself very good. I can't make it strong enough how good your paper is!

We thank you for this good letter, sister. Many hearts are grieved, but "joy cometh in the morning." "His ears are open to the prayers of the righteous."

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"Dear Brother: Enclosed

you will find fifteen dollars and some names and addresses for the 'Monitor'. Should there be any of these on your list, just use the money for the good cause as it is of the Lord's money."

Sounds good doesn't it? "Go thou and do likewise."

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"Dear Brother Kesler:—I am for the 'Bible Monitor' heart and soul. We see the need of a reformation in the church here in ———— as well as in the entire Brotherhood. Enclosed find check for $6.50. Use where you see fit for the Monitor and its work."

We surely will, brother. Thank you. Of the many let these few suffice. If you haven't renewed, do it NOW while you think of it.

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"Enclosed find my check for $10 to renew my subscription one year, and use the nine dollars to increase the circulation of the Monitor where it may do the most good."

Thank you. We certainly will. Who'll be the next?

## THE CHRISTIAN HAS BUT FEW THINGS IN COMMON WITH THE WORLD.

By LEANDER SMITH

Two men were discussing the merits and demerits of the Ku Klux Klan. "You are a Catholic," said the Ku Klux Klan advocate to the other. "You are mistaken," was the reply, "I am a sseriously opposed to some of the features of Catholicism as I am to the Klan."

Some people imagine that there can be no controversy but that all people must be allies on one side or the other. If you are not a Catholic they conclude that you must be a Protestant; or if you are not a Klansman you must be a Catholic Jew; or if you cannot take up arms and fight, you must be in sympathy with the enemy.

The fact is, there are many controversies in which we ought not to sympathize with either side. Or, you may think like some people on some points, but there are so many other points on which you think differently that you cannot be counted in the same class. Take the prohibition question, for example, among its advocates are Christians, pagans, Mormans, atheists, Jews and many other classes. In the matter of prohibition

they think alike, but in other matters they are as far apart as the east is from the west.

Our lineup should always be with Christ. Whatever he says, that will do; no matter who is in favor or who is against. With Catholics and Lutherans, we are fundamentalists. With the Brethren, we are for the whole Gospel, and that includes the "simplicity of Christ" in our every day life, in conduct and in dress. With Protesatnts we are against Catholicism; with the National Christian Association, we are against secret societies; with civic federations, we are in favor of good government. But all of these positions we take because Christ our leader and teacher, came to this world to establihs the principles of righteousness in the hearts of the children of men.

And in the Church of our choice we find the Gospel platform so complete that we do not need to affiliate with any of these classes of people named, and with whom we may agree in some points but differ in others.

The Church furnishes all that is necessary for the child of God, if we are not satisfied with the Church, then we know that we have not passed out of death into life. Jesus said, "If any man would come after me let him deny himself, and take up his cross and follow me." This maens that we are to follow Jesus and not the world.

—1307 West Fillmore St.,
Pohenix, Arizona.

## WELLS WITHOUT WATER.

ANNETTA MILLER

As I looked over a map of the world it made me think of how much water there is compared to the land on which we live, and how many streams, rivers, lakes and ponds from ocean to ocean, and how the Lord sends the clouds full of rain through the sky that we may grow abundant crops and how much rent some people must pay for water. How could even one family live if the Lord would cease sending it. I think we would soon be like fish on dry land. Are we thirsting? Yes, hungering and thirsting for righteousness?

This last Sunday evening we had a strange brother preach a pure temperance sermon and as he was ready to close he said: "**rise**", and then prayed. All but two sisters responded to his one word "rise". Is it possible that a stranger can come into your congregation and change your rule or method in a twinkling of an eye? Are we going to be so easily misled with all their pernicious ways? Or can't we profit by other's mistakes? Doesn't the Bible say every knee shall bow? We

all know that a big fish can swallow the little fish. But the little fish can live in a very small pond, and the rich man is too big for the eye of a needle.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. We have also a more sure word prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: likewise, ye younger submit yourselves unto the elder. Yea all of you be subject one to another and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (2 Pet. 2:3) "And through covetousness shall they with feigned words make merchandise of you."

Were we not bought with the price of our own Savior's blood, who gave his life a ransom for all? But how do we sacrifice?.

Remember, "God spared not the old world, but saved Noah and his family, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, and delivered just Lot, vexed with the filthy conversation of the wicked: For that righteous man dwelling among them, vexed his righteous soul from day to day with their unlawful deeds; the Lord knoweth how to deliver the Godly out of temptations, and to reserve the unjust unto he day of judgment to be punished."

These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever! But I must say the Monitor is not a dry well but a good strong spring from which I love to drink.

"Be ye therefore followers of God as dear children; but fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints.

"Neither filthiness, no foolish talking, no jesting, which are not convenient: but rather giving of thanks.

"Speaking to yourselves in Psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." And where is our family altar in these modern times? Are we loosing Christ in our

homes and then expect to find him at church or communion once or twice a year, or perhaps we forget to think of him even then.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body.

"For we are members of his body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery: but I speak concerning Christ and the church." But the greatest mystery seems to be with parents who don't want to obey the Lord's words and sometimes cause departures or perhaps suicides. What God hath joined together let no man put asunder!

—Spring Grove, Pa.

## REPENTANCE.

L. I. MOSS.

In Acts 17:30 God commands all men everywhere to repent. There are no classes of people left out in this command.

Webster says, "To repent is to change from past evil."

Acts 3:19 says, "Repent and be converted, htat your sins may be blotted out."

Notice repentance brings the change of conversion, which causes God to blot out our sins.

Peter told the multitudes on Pentecost, "Repent and be baptized for the remission of your sins."

These texts surely agree with the command of Acts 17:30.

Sometimes people misuse God's purpose. They will commit a sin, ask God to forgive them, then go and do the same thing over; and ask God repeatedly to forgive the same sin. What is wrong? A lack of true repentance. True repentance is to turn away from, or quit doing a thing that is wrong.

Matt. 3:8 says, "Bring forth therefore fruit, meet for repentance." God knows our heart. He expects us to show, by our lives, we repent.

Do you think God is pelased to have his child come to him, and say God, I repent of a certain sin, I want you to forgive me, and turn and do the same thing over and over again?

God wants us to repent of our sin. He also wants to help us, when he forgives us, to keep clean.

Dear readers, we need to walk closer to God. The word says, "Draw nigh to God, and he will draw nigh to us. Resist the devil and he will flee from us."

Many folks have been convicted of sin, but have not repented and turned away from sin.

—Fayette, Ohio.

## IS CHRISTIAN BAPTISM A FACE FORWARD OR A BACKWARD IMMERSION?

PART IV

Baptism is a righteous act, and God never called upon any one to perform a righteous act backwards. All the teaching and figures in the Bible on baptism, plainly teach a forward action. In the first baptism recorded in God's word; the command of God was, that they go forward. "All our fathers were baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1, 2.) When the children of Israel were encamped on the bank of the Red sea, the Egyptian army came up behind them, and they were sure afraid, and cried out unto the Lord. The Lord said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, that they **Go Forward.**" (Ex. 14:15.) Here we have a forward movement, and God was its author. God opened the sea, and they went forward across the sea dry shod. But says one: "They did not cross the sea three times." No ,neither did they jump across, which they must have done, to have only one action. Every step forward, was an action, hence many actions in this baptism.

Next we will examine the text, where backward immersionists claim they get their authority and proof for practicing the backward action in baptism. "Know ye not, that so many of us were baptized into Jesus Christ were baptized into **His Death**? (not burial) Therefore we are buried with him **by baptism into death**: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted tofether **in the likeness of his death,** we shall be also in the likeness of his resurrection." (Rom. 6:3-5.) There is not an intimation in the above Scripture, that we are baptized in the likeness of Christ's burial, but in the likeness of his death. "For if we have been planted (baptized) in the likeness of his death, we shall be also in the likeness of his resurrection . It seems this is plain enough, and there should be no misunderstanding or confusion, as to the meaning of the above text. Where and how did Christ die? He died on the cross on Calvary, "And he bowed his head, and gave up the ghost." (John 19:30.) Hence, if we are baptized in the likeness of Christ's death,

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we bow forward in the act. But some one says, "we do not bury our dead three times." Paul wrote to the Romans, and the Romans burned their dead, and buried the ashes in an urn. In a Christian burial, there are three distinct actions. Bury, means to cover up, hide from sight. The deceased is placed in a coffin, and the lid fastened down; buried in wood. Second: The coffin is lowered into a vault or wooden box, and covered with boards; buried, hidden from sight; Third, the grave is now filled with dirt, and the burial is completed, but this has nothing whatever to do with Christian baptism.

Those who went into the ark, went in at the door, and evidently, face forward. Christ in his baptism of suffering bowed with his face to the ground; hence a forward action.

In preaching on this subject once, a man in the congregation, said to me: "You go down into the water faceforward and come up into the kingdom backward." Whatever is accomplished in baptism, is accomplished in the submersions, and not in the coming out of the water. Coming out of the water follows as a natural result of having gone into it. We are baptized into the Father, and into Christ, and into the Holy Spirit, and should never come out of them. If the baptism is effecual, we abide in the Father, and in Christ, and in the Holy Spirit. When we are baptized into Christ, we are in the kingdom, so there is no coming up backwards into the kingdom: for we are baptized into the kingdom. When a child is born, it in the family, and an heir to its possessions. Coming out of the water, is not immersion, but emersion. The preposition "**into**" is used invariably where baptism is referred to because it means induction. The preposition "**in**", in (Acts 2:38) is from the Greek word **epi** "upon", and means by the authority of Christ, as in (Acts 3:6) "In the name of Jesus Christ of Nazareth rise up and walk." There is no induction here. The apostles preached **in** the name of Christ; they cast out devils **in** the name of Christ; they healed the sick **in** the name of Christ;

they told the people to be baptized in the name of Christ, in short; they did everything in the name of Christ, that is, by his authority; but when they baptized penitent believers: in obedience to their Lord's command; they baptized them into the name of the Father, and of the Son, and of the Holy Spirit, face forward in the likeness of his death. This practice, in submission to God's holy word, was carried out by the faithful followers of Christ for hundreds of years, but was finally voted out and set aside by men in clerical robes, who departed from the simple teachings of the New Testament. But God's word is unchangable, and in full force among the faithful few, who follow, and obey the Lord Jesus Christ instead of deluded men.

In our next article we shall give some history on what the early church fathers have said on Chrisian baptism, and the departures from apostolic practice.

## "STRESSING CAREER"

By HOMER FOSNAUGH

Recently we received a letter from the president of one of the Brethren colleges, announcing that he had made teaching his life's work. And what a wondetrful "hit" the former graduates had made and were making in the world today. We think he has room for improvement. Needed improvement. Personally we think he lacks wisdom. The fear of the Lord is the beginning of wisdom. (Psm. 111:10) "To be wise is more than being learned or intellectual. It may be defined as the practical application of the knowledge we haev of God and his will. To earnestly follow the light we have, to apply the knowledge we possess, in this way we obtain and exhibit heart wisdom; without which head knowledge cannot benefit, but will rather add to our condemnation." (Burn's Cyclo., page 642) Is it a wonder that today Christianity makes such slow progress in Christian America when we have people at the head of the "so-called" Christian schools who value "career" above God and the home? There is hardly a week that passes but what the value and importance of a "college career" is stressed in the Gospel Messenger. To the exclusion of the creed of the Church of the Brethren.

We are one of the smaller denominations and if we fall down on our creed we might as well erase our name off the map. A school or church and even an individual that values "career" above God and the

home needs a new education. The writer before enterinlg camp sought information from different elders as to the proper course to pursue. Some advised not to claim non-combatant duty, others to claim non-combatant duty, and still others not to accept any service under the militay arm of the government. Why the divided sentiment? The church was not prepared for the emergency. Why? The "Gospel Messenger" contributors were so busy stressing "college career" that they fell down on our creed. Our creed is nothing more than obeying the commands of the New Testament. David's life's work consisted in following God. The Bible tells us he was a man after God's own heart. And in his profession he was a king. Paul's life's work consisted in following in the footsteps of the Master, and in his profession he was a tent maker.

—North Manchester, Ind.

## "HOW SHALL WE ESCAPE?"

JNO. L. JOHNSON

**How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed to us by them that heard him.** (Hebrews 2:3.)

In the Old Testament, we find that Adam and Eve disregarded God's instructions and Sin fell upon all the human race. Moses disregarded God's instructions when told to speak to the rock; instead of speaking to the rock, he smote it as he had successfully done once before, but in his disobedience to the ocmmand of God he was permitted to look over into the promised land of Canaan but was not permitted to go to enjoy living in it. King Saul, because of neglecting to heed God's command to utterly destroy the Amalekites and all that they had and spare them **not,** (1 Samuel 15:3) he lost his kingship. David was not permitted to build the temple, because he was a man of blood. (1 Chron. 28:3.)

These, with many other cases are on record to show us that there always has been penalties attached to disobedience to God's commands.

**How shall we escape?** Christ (the Son of God) has in the New Testament given us a plan of redemption from the "Adamic sin", through the death of his Son and commandments formulated and demanded to be obeyed in the church which he has established (the Church of Christ) and if we neglect to obey them we will have to suffer the penalties as well as all former people have (or will have) to suffer.

"He that exalteth himself

shall be abased." (A Church or congregation) will meet with the same condemnation. Many leaders of the (so-called) Christian churches, are going about with their heads high, their manner, as well as their teaching, plainly indicating that they are away beyond our fore-fathers in their knowledge in knowing how to conduct the affairs of Christ's church. Costly and elegant church houses, of fine architecture, (many with heavy debt upon them), musical instruments, gayly bedecked choirs displayed before their audienecs, formality in services along the lines of all popular churches, together with banquets, socials for mirth and pleasure, and what not, to get the attention of the public. **How shall we escape?**

God despises even a proud look. He is the father of humility and humbleness and has promised to exalt those that so conduct themselves. Pride is an abomination in the sight of **God.** He even goes further by saying, "That which is highly esteemed among **men** is an abomination in the sight of God." **How shall we escape?**

Christ has demanded that his people (his church) shall come out from among the world and **be a separate people,** then he will bless them. How can we do this? By being born of the Spirit of Christ, (not of the nature of the world) If of the Spirit, we will do as the Spirit demands but if of the world, we will do as the world demands, and the world's demands is the foremost thought (it seems) of the present day church behavior. This exalted idea has gotten many church members, church congregations and districts into heavy debt and caused a shortage in finances to meet over estimated Mission demands and submerged the care of the **poor,** Old Folks Homes, etc, etc. **How shall we escape?**

We, the supporters of "The Bible Monitor" are making a strong effort to reverse these late **modern thought** inovations in our church and if possible revert to the plain teachings of Christ, for the operation of the body of his people, in which we have his **never failing** promise that he some day will come to call as his bride, but we must be without spot or blemish, or any such thing before we can expect him to receive us up to glory. The penalties have always been meted out to the disobedient, **How Shall WE Escape?**

What kind of persons did Christ select to be his leaders and witnesses? Where can we look for church leaders that will measure up to his requirements? Surely not those that

are working so hard to make worldly institutions out of Christ's humble churches and members. Let us first seek the Kingdom of God, and his righteousness, then we will not spend money and time trying to "build castles in the air" many of which already have the sentence passed upon them, such as exaltation, pride, and self righteousness ,"I am better than thou", and the many other propensities of the unconverted church member or worldling.

"If the righteous scarcely be saved where shall the ungodly and the sinner appear?" The righteous surely is the person who diligently tries to serve God, and follow Christ, in their never ending effort to save us from the eternal death. The ungodly no doubt are those who profess to be Christ's followers, but are letting the world dictate to them how to do it. Which is "the devil's gospel". The sinner is one that has but little use for Christ or his plan of salvation. Which class am **I** or **you** in? **How shall we escape?**

Dear Brethren and Sisters, it does seem to me that if we ever expect to enjoy the heavenly mansions, we will first have to overcome our desires to be worldly fashioned and use all the God given talents that he has blessed us with to overcome the world in its mad rush for pleasures, pomp, display and selfishness. Where can we find faithful helpers who are willing to turn from the crowd that are on the broad and condemned road and are willing to sacrifice their lives to humbly follow Jesus?

"Many will say to me in that day, Lord, Lord, have we not prophesied in **thy** name? and in **thy** name have cast out devils? and in thy name done **many wonderful works?**" (Matt. 7:23) "And then will I profess unto them, I **never** knew you: depart from me, ye that work inicuity." (Matt. 7:23.)

**How Shall WE Escape?** "Think on these things". (Phil. 4:8) May the Lord direct our thinking.

—Somerset, Pa.

## SHALL WE EVADE RESPONSIBILITY?

B. E. BRESHEARS

Many of us apparently like to evade responsibility. Perhaps we like to persuade ourselves that we do not have much responsibility. As to our influence we seem to think that after all it does not matter if we just fold our arms and rest easy; because we can do but little to change the course which men and women want to take. This may be true but we should remember that we will be accountable for

what we can do for the right whether it be much or little.

God has never found much use for the man or woman who does not feel the responsibilities of life, who does not feel that "life is real, life is earnest and the grave is not its goal." In the great battle of life God does not want men who sit upon the stool of do nothing and drift with the tide. His most dependable workers have been men and women who feel that in the world there is great conflict between the forces of evil and good; between the powers of darkness and light; between righteous and unrighteousness; between God and satan. His workers have belonged to the "great backbone family" and not to those who just wait for everything to right itself. He does not want men who are ashamed to stand for hte right because his fellowers would think him queer and a little behind the times. He wants men who plant their feet on unquestionably safe ground on the solid rock Christ Jesus and like Gibraltar stand against the beating waves of adversity, the storms of life and the assaults of the enemy the enemy who will use one after another all the means at his command to ensnare God's people; the means which he has so successfully used to catch the unwary.

God wants men of purpose, and those who are not easily swerved from that purpose. In a great battle of the civil war the forces on either side were doing theri utmost to overpower their enemies when someone said, "See there, look at Jackson standing there lik ea stonewall." Hence the name "Stonewall Jackson."

In the struggle for victory over evil we have to depend on the power and strength of our God and of his Christ. We must not at any time forget the marching orders of our captain. And we must not forget to take the whole armor of God for if we do we cannot gain the victory. Finally my brethren be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand, Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit

which is the word of God."

What a picture. Behold the man of God. Behold the soldier of Christ equipped to fight for God and truth. Notice the word "stand". God's people must stand for something. He cannot have much use for the man who will quail before the onslaughts of the enemy. He cannot use a man who will haul down the banner of King Emmanuel, the flag of truth and run up the white flag and surrender. He wants men who will stand for truth and right. Men who will not think of any compromise with the enemy. He wants men who will stand for what the New Testament teaches no matter what others say or do. Yes and he wants men and women who when all looks dark and gloomy will look up to God from whence cometh their help.

Such a man feels very deeply his responsibility. He knows that though his influence be but little, that God expects him to throw that influence with all his powers on the side of truth and right.

At the present time I believe there are in the church many discouraged brethren and sisters. My heart goes out in deepest sympathy for those soldiers of the cross who stand amazed at the trend which things seem to have taken in the church. They feel that they must protest and this has in many instances brought them into disfavor and many tried and true men of God are being cast aside. Many of these brethren feel that if they are to remain true to their convictions they must sacrifice the high esteem in which they have in the past been held.

"Brethren think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you," for this is only what has come, in greater or less degree, to the faithful of all ages. This is doubtless a test, a "trial of your faith, which being found more precious than of gold that perisheth, might be found unto praise and honor and glory, at the appearing of Jesus Christ." Brethren we have too much at stake to give up. Be not discouraged but ,"call to remembrance the former days, in which after ye were illuminated ye endured a great fight of afflictions. (Heb. 10:32.) John says, "Look to yourselves that we lose not the things which we have wrought, but that we receive a full reward." (2 Jno. 8.)

My brother your responsibility is not ended. No not yet. Nor will it end until the battle is won. The battle will not be won until Jesus says it is enough; come up higher. And

he expects you to die with your armor on, the blessed armor of God, fighting valiantly for truth; wielding the sword of the Spirit as long as God gives you breath to warn men and women of impending dangers. Our true brethren who have gone on before, and whose voices we can almost hear yet, as they sounded forth in exhortations and warning, were faithful unto death. Will we forsake their example and message just because the tide is turned? "Faith of our fathers living still will we be true to thee till death?" Will we?

Truly my brother we cannot evade responsibility. God is saying, "Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgressions." (Isa. 58:1.) "And thou shalt speak my words unto them whether they will hear or whether they will forbear." (See Ezek. 2.)

Many in the church are drifting. Many are compromising with the world and lowering the standard so as to gain the favor of other churches. Ministers are not only affiliating with those of other churches but are openly advocating alliance and union with them in religious work. In defense of this we are asked if "We can take the citadel alone." I would say that we cannot take the citadel without God's help and his help is not secured by such alliances. "Vain is the help of man" and doubly vain is the help of those we know to teach contrary to New Testament principles held by the church. It is no wonder that so many new things are being introduced, borrowed from these other denominations. It is no wonder that these brethren have apparently to a great extent lost interest in many of the simple doctrines of the cross. As a result our plea for a whole gospel is being lost sight of, and already gospel teachings are being laid aside and excuses are being offered for it.

It is but reasonable that we should expect to find those who are not too timorous to lift their voices in protest to these things. Many are doing so at the risk of their reputation and the high esteem in which they have been held. Others are apparently afraid of disturbing the peace of the church and have settled down to drift with those who are shouting "progress' and who (from anything they are saying) see no harm in these things. Brethren, now is the time to raise the warning voice. Soon it may be too late. Will you evade the responsibility of your position and influence in the church? "The victory may depend on you" my brother. Truly the victory,

your victory and that of many others does depend on you. God not only expects you to feed and care for his lambs and flock but to shield and protect them even at your own risk. Are you one that "careth not for the sheep?" Will you be one that "fleeth?"

Brethren let us disdain the course of the wily politician who sits as it were on the fence until he sees which way the crowd is going. God's true soldiers have not always been found on the side of the majority. Oftenter it has been just the opposite. Besides it seems to be difficult to tell where the majority stand. We cannot unless we have an expression. We need some means of getting together. Some means of unifying our efforts. If it is true as some tell us that our church paper does not as formerly afford an avenue for contending "for the faith once delivered to the saints," and for protesting against dangerous departures and innovations, if it is no longer "set for the defense of the gospel" and cannot by a united effort be made such, why then our course is clear, we should have another. And we should not only have another but we should get behind it with our influence and our money if need be. Doubtless some will say that we have had things said in this paper that would have been better not said. Since we are all human this is to be expected. But is this any argument for doing or saying nothing?

Brethren let us hear from you. Have you a word of caution, let us have it. We need your advice. We need the wisdom of your experience. Let us proceed cautiously, slowly and prayerfully. If, however, you think nothing can or should be done and you are willing to just drift, I do not think we may count on you. Shall we evade responsibility?

—Omak, Wash.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.
**Motto: READ, THINK, ACT**

## Job—The Man and The Book.

Job was a patriarch of Uz, and probably lived in the middle age between Abraham and Moses; and the events recorded in the book must therefore have taken place long before Moses wrote the law or any of the institutions of Hebrew worship were known. The absence of all reference to any former Scripture, to Jerusalem, to the law, or to any ceremonial connected with the Jewish economy seems to be proof

of that. There is in the whole of Job's utterances a continual undertone of out-cry for a revelation, which seems never to have been given up till the time when Jehovah spoke. The piety and worship of Job was either what might have been called the highest type of natural religion, or one based on the original traditions which had come down from Noah. The latter is the most probable.

By common consent of literary critics the Book of Job is the oldest and the finest poem in the world. Both Gibbon the infidel and Carlyle, a master in criticism, agree that it is the outstanding piece of literature in the libraries of the world. And yet it is a book that is not much read even by Bible readers; perhaps because the argument is difficult to follow, perhaps because few have come to understand that, though written in proverbial form, its argument is sustained and continued from beginning to end; and so it ought to be read through, if not at a single sitting, at least with the remembrance of what has gone before, if it is to be taken up at intervals in the reading. . . . Its grand argument turns on the relation of application to sin in the person of the afflicted, and on its use as an instrument for the sanctification and discipline of the righteous, without regard to special sin or sins committed by the afflicted one.

Job, conscious of his own integrity, was plunged by his overwhelming affliction into a very dungeon of doubt and darkness, fast locked up in the prison of the ancient giant Despair. What could it all mean? He could not make it out, though he was taking the best course to do so, namely, keeping silence and "communing with his own heart," with his face turned toward God. Let us try and set the whole picture before us again. That he was afflicted, and that more terribly than any one whom he had before known, there can be no doubt. How great those afflictions is not seen in the mere fact of the loss of his great wealth, or even in the sudden bereavement of all his children, or in the further fearful plague which had fallen upon his own body, which was worse than death to him; but in the further facts he so pathetically recounts in the nineteenth chapter. God had dealt with him as though he had been his greatest enemy, instead of being his steadfast servant, who feared him always. His brethren and friends were estranged from him. His kinsfolk had failed and his familiar friends had forgotten

him. His former tenants and even ris serving-maids counted him to be a stranger and an alien. His servants had refused to give him even a cup of water, though he had begged for it. His wife would not speak with him, though he had entreated her in the name and for the sake of their dear children. Young children despised him and taunted him with being a vile, God-smitten, and God-forsaken leper. His intimate friends abhorred him, and those whom he had loved were turned against him. Clinging, as he did, both to his own integrity and to his belief in God as being good and just, these terrible afflictions were an unsolved riddle, and served to torture his mind far worse than his misfortunes had afflicted his outward life or even his "skin". . . That magnificent saying of his, "Tho he slay me, yet will I trust in him", (13:15), and that peerless confession of faith, "I know that my Redeemer liveth," etc., (19:25-27), show how truly after all Job's heart was stayed on God.

The whole book shows us how profoundly we need a revelation in order to understand both ourselves and God, and how hopeless we are, and helpless in the face of the mysteries of life and providence, without such a revelation.

—Condensed from George F. Pentecost in Berean Lesson Quarterly.

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Job has the honor of being classed by the Lord, through the prophet Ezekiel, with Noah and Daniel, models of righteous (Ezek. 14:14,20.)

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### Tribute to the Bible.

The pure and noble, the graceful and dignified simplicity of language, is nowhere in such perfection as in the Scriptures and Homer. The whole Book of Job, with regard to simplicity of thought and morality, exceeds, beyond all comparison, the most noble parts of Homer — Alexande roPpe 1688-1744.

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11's. May be sung to the tune, "How Firm a Foundation."

In doubt and temptation, I
Lord, in thee;
My hand is in thy hand, thou
carest for me;
My soul with thy counsel
through life thou wilt
guide,
And afterward make me in
glory abide.
All they that forsake thee must
perish and die,
But near to my Savior most
blessed am I;
I make thee my refuge, my
Lord and my God;
Thy grace and thy glory I publish abroad.

—Copyrighter, 1909, by United Presbyterian Board of Publication.—Used by permission.

# BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

## MISTAKES OR WRONG-DOING?

"It has been rumored (and I partly believe it) that there are a few people in the Church of the Brethren who do not give, or who have ceased to give to Missions because they have heard that some of the missionaries are not perfect; or they have learned in some way that the Mission Board has made some mistakes relative to some mission policy, or in sending some missionary, or perhaps in doing something else that did not exactly strike the fancy of these particular brethren and sisters."

We saw the above in print not long since and it set us to thinking. Our first thought was, here is a pretty severe censure of some fine people in the church, and second, a half-hearted apology for unfaithful missionaries, and third, a justification of the mistakes (?) of the Mission Board, and fourth, a failure to discern the distinction between a mistake and actual wrong-doing, and fifth a disinclination to accord these "particular brethren and sisters" a right to their convictions, and sixth a refusal to give these "few people" credit for what they are doing in a financial way for the cause of righteousness.

As to the first thot, it is not mere harsay but it is a fact generally known that some missionaries are unfaithful to the trust reposed in them and actually disloyal to the church that sent them out. And it is presumed that the author of the above quotation knows this. A half-hearted apology can never atone for the betrayal of a sacred trust and a failure to be a true representative of the church that sent them.

A justification of the mistakes (?) of the Mission Board will never relieve the mission fields of unfaithful, disloyal missionaries. The only way to atone for these mistakes (?) is to see that no more unfaithful and disloyal ones are sent out and to see that all who prove unfaithful and disloyal on the fields are recalled.

Then, too, a distinction must be made between mistakes and actual wrong-doing. A mistake is not necessarily wrong-doing.

For missionaries to be sent out who it is known are not loyal and true to the principles of the church is not a mistake but a wrong, and for missionaries to be retained on the field, or in the employ of the church, who prove unfaithful on the field, is not a mistake but a wrong, and any attempt to conceal their disloyalty or unfaithfulness is not a mistake but a wrong. These are some of the things that have drawn

the purse strings of those "few people" more tightly who can not conscienciously support those unfaithful disloyal representatives of the church. "Like people like priest." Only faithful, loyal workers can establish the principles of the church in new or foreign fields, and this is not saying there are no loyal, faithful workers in the field. God bless and strengthen the faithful ones and convert the drifting ones! or in some way remove them and fill their places with loyal and faithful ones, that these "particular brethren and sisters" who have convictions along these lines may again be encouraged to open their purses and to support the cause of missions proportionately with other Christian activities as the Lord may prosper them.

To censure one for not smothering his convictions along these lines, even if they are a part of a grand program developed out of a "broad vision", is wrong.

Then, too, eternity alone will reveal what these "few people" have done for the cause of truth and righteousness. There are some yet who do not believe in the individual or the church sounding a trumpet and publishing to the world what is being done for Christ and the church.

Besides some have seen no scripture to justify budgets and a "compassing of land and sea" in gigantic campaigns to raise the money to meet the budgets. If there is any such scripture, it hasn't been pointed out to them yet. And having convictions along this line they feel they have a right to say how, when or where they shall place their means or offerings without being subject to the dictations of others no difference how well-meant those dictations.

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## LEST WE FORGET.

It is nearly nineteen hundred years since Jesus Christ finished his work upon this earth and returned to his home, where he has since been at the right hand of the Father making intercession for us. The New Testament contains a record of the words he said and the things he did; and in it he tells us that his words are to be our guide through this world. And at the final day these same words will be our judge: our home through eternity depends on how closely we have followed the words.

Let us not forget what Jesus did and suffered for us. Let us not forget that in the Book we are told that we must follow in his steps. Let us not forget that he said the world would hate

us because we are not of the world. Let us not forget that the great evils of the present day were foreseen and foretold by him and his apostles. And let us not forget that it is impossible for us to serve God and at the same time spend our time and energies and money in and for the world.

After Jesus had ascended to the Father his followers were for years persecuted by the Jews, and many were called upon to suffer the greatest of torments. Then as the Christians went farther they met opposition from the heathen, for the worship of God as revealed by Christ stands in direct opposition to the worship of the pagans of those days. Three centuries saw great numbers called upon to endure torture and death or deny their Lord. And history tells us how bravely even the young and tender went to meet death rather than deny their Savior and offer incense to the gods of Rome. It required convictoins in those days to stand up for revealed truth.

Centuries later corruption grew to such an extent in the church itself that righteous men could not tolerate it. Men of various nations cried out against the evils. And here again history tells us how ruthlessly the power of the church was used to crush the would-be reformers. They endured tortures equal to those of Christians in the first centuries of our era. But in spite of anathemas the reformation came, though only after thousands upon thousands had lost their lives in the mighty struggle for religious freedom.

And today we have the same forces in the world, the same efforts are made to crush out the truth. The methods employed are not so crude, not often are persons killed because of their religious belief, and yet the opposition is just as great as it ever was. In some ways it is harder to meet and overcome the opposition of these days than it was that of earlier days, for now the issue is not so clear; the devil has workers in the churches, in the pulpits, who do not hesitate to stand before a congregation and declare the commands of Christ obsolete. How is this evil to be met? How are the sheep to be protected from these wolves?

And aagin, the very church which has for centuries been opposed to religious liberty, which through the Inquisition during many decades tortured and put to death untold thousands of the faithful, whose avowed purpose is to put down heresy and heretics, this same

church is now by so-called religious leaders spoken of as a sister church. This church is seeking for power in every field, and is gaining rapidly in what it seeks. Is the Protestant world asleep? Has it ceased to watch? Its attitude has greatly changed. Recently we read: "Probably no decade in history since Luther faced the Beast of Rome in his den at the diet of Worms has witnessed so little godly antipathy toward the Papcy as the one in which we live; and certainly no generation since the great days of the Reformation has reared so few true Protestants."

Any system, religious or otherwise, which fosters ignorance and superstition is dangerous. The very Word of God, which is to enlighten every man that cometh into the world, is withheld from the people, and they are taught that "Mary is the whole hope of our salvation;" that "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin;" that "The way of salvation is open to none otherwise than through Mary." "My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole church, and by all the faithful, the refuge of sinners; thou has power to save me." And so on.

Let us not forget what our religion cost our blessed Lord; let us not forget the price paid by the martyrs; let us call to mind the trials and sufferings of our fathers in order that we might worship God according to our conscience. And then let us take a firm stand against everything that is in any way contradictory to the teaching of the New Testament. Let us not forget that the name of Jesus is the only one given under heaven among men whereby we must be saved. The Book and the Spirit must lead us, they alone.

## BAPTISM IN HISTORY.

### Testimony of the Church Fathers and Others.

PART V

CHAS. M. YEAROUT

It will be observed that history sustains the New Testament teachings in practice. Trine immersion was the prevailing practice of the church for hundreds of years after Christ delivered the commission to his apostles, and went back to heaven. There is no evidence in the annals of history, where a change was made from sprinkling or pouring to immersion, nor from single immersion to trine immersion. But history abounds with testimony where changes were

made from trine immersion to sprinkling, pouring, and single immersion. Men always seek the easier way, if sprinkling, pouring or single immersion had been the baptism commanded by Christ, we would never have heard of trine immersion. In the fourth century, Eunomius, an Arian heretic, changed from a three-fold to a single immersion, but did not use the formula given by Christ in Matt. 28:19, but baptized in the name of Christ, plunging the candidate once face forward into the water.

"Theodoret," says Bingham, "charges Eunomius as making an innovation upon the **original institution** of baptism delivered by Christ and the apostles, in that he made a contrary law that men should not be baptized by three immersions, nor with an invocation of the Trinity." Antiq. of the Chr. Ch. 1, p. 540. "Pelauns condemns the single immersion of Eunomius as **'contrary** to the gospel given by Christ who appointed everyone to be baptized . . . with three immersions', saying to his disciples, 'Go, baptize all nations in the name of the Father,' etc. Ibid. Gregory Nyssa says: "Eunomius perverted the law of Christ . . .and taught that baptism was not to be given in the name of the Father, and the Son, and of the Holy Spirit, as Christ commanded." Ibid 1, p. 487.

Single **backward** adult baptism is unknown in the history of Christianity until about sixteen hundred years after Christ delivered his commission to the apostles. Too far from Christ, and his prescribed formula to be of divine authenticity. The universal practice of the church with few exceptions both in the east and the west was a triple immersion face forward. Chrysostom says: "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Antiq. of the Chc. Ch. 1, p. 540. Jerome, commenting on Eph. 4:5, says: "We are thrice slipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism." Chrystal's History of the Modes of Baptism, 72, 73. Monubus about A. D. 256, says: "The doctrine of our holy mother, the Catholic church, has always, my brethren, been with us, and doth still abide with us, and especially the article of bap-

tism, and the trine immersion wherewith it is celebrated, our Lord having said, 'Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit'." Work of Cypian 1, p. 240. All these Greek fathers, and many others that might be quoted, ascribe trine immersion to the command of Christ. Tertullican who was born about A. D. 220, says: "After the resurrection, promising he (Christ) would send the promise of the Father, and lastly commanding that they should immerse into the Father, and the Son, and the Holy Spirit, not into one name, for we are immersed for each name, into each person, not once, but thrice." Turtullian's Works, page 659. Thus with a united voice, the church fathers teach and practice trine immersions, and ascribe its authorship to Christ. On the practice of the Greek church, Mr. A. Campbell says: "The Greek church never, to this day, has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section. It is not merely the voice of many millions, but the voice of many millions of Greeks—of men who knew what the apostles and Greek fathers had written; who needed no translators, no scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority, would outweigh the world." Campbell on Baptism, p. 200. The Gospel was written in the Greek language, hence they read Christ's commission in their own mother tongue, and their practice has always been, and is today **trine immersion.** The early church also baptized for the remission of sins, (See Acts 2:38) "Barnabas of the first century (see Acts 13:2, 3; 14:14; 1 Cor. 9:6), says:"We indeed descend into the water full of sins and defilement, but come up having the fear of God and trust in Jesus in our spirit." Apostolic Fathers, 121, Hermans of the same age (see Rom. 16:14), says: "Before a man bears the name of the Son of God he is dead; but when he receives the seal he lays aside his deadness and obtains life. The seal then is the water; they descend into the water dead and arise alive. And to them accordingly was this seal preached, and they made use of it that they might enter into the kingdom of God." Ibid.,

420. Justin Martyr, who was born about 11 years before the death of the Apostle John, and was bishop of the church at Jerusalem and died about A. D. 164, says: "We obtain in the water the remission of sins formerly committed." Writings of Justin Martyr and Athenego A. D. 60. The above historians bring baptism for the remission of sins back into the apostolic age. The almost universal practice of the church for many centuries, was to baptize for the remission of sins, and imposition of hands, and prayer for the gift of the Holy Spirit. We have no cause to be ashamed to teach and practice all things commanded and taught by Christ and his apostles: for they have been taught and practiced by his faithful representatives and followers, from the apostles down to the present time, and will continue to be taught and practiced by the true and faithful of the Lord, until Christ comes again.

The mother of harlots, spoken of in Revelation, has many daughters, and they imitate and follow their mother instead of Christ. She changed God's law and plan to suit her carnal nature. She changed baptism from a trine to a single immersion, and from a single immersion to sprinkling and pouring. She set aside the Lord's supper by decree. Feet washing was cast out by her, and many other things that the heavenly master taught and commanded, are ignored by her; and a swarm of innovations, man made laws and decrees have superceded the Lord's ways. And many are following the apostate church, instead of Jesus Christ. "Prove all things, hold fast to that which good," and recognized by the Lord.

—Moscow, Idaho.

## EVOLUTION.

J. R. BLOCHER

The universe of God is a unit, materially, intellectually, and spiritually. True science philosophy and scripture all harmonize and support one another.

There must be a clear distinction made between established scientific facts and mere hypothesis. An established fact is an accepted truism having passed the experimental stages of investigation and upon unimpeachable evidence, has won for itself unanimous acceptance. A hypothesis is the statement of a proposition, condition, principle or theory not proven, but assumed for argument, or to explain certain facts. Evolution is not an established fact, but is a hypothesys, accepted by certain scien-

tific scholars as an explanation of the riddle of creation.

There are two very distinct things called evolution today, viz., the cultural development from a lower to a higher form within a specie but not passing from specie to specie. This takes the wild rose and makes out of it the American beauty. This takes the savage human, who is the fallen product of God's original perfect creation, and especially with the aid of the gospel of Jesus Christ makes a high-minded, peace-loving and progressive man out of him. This development is an established fact. There can be no reasonable ground for its denial. The otheed theory claims that in development there is a passing from one specie to another specie. This is acIled transmutation. This is the working hypothesis of certain scholars and is basic in Darwinian evolution. The attitude of the transmutation evolutionists compromises the veracity of the Genesis account of creation as to its scientific accuracy.

The two divisions of transmutation evolutionists are the atheistic and the theistic. The atheistic wing ignores the Bible, while the theistic claim to accept the Bible and then explain away its meaning, where it conflicts with their theory.

They claim that the Bible is a religious book and does not speak scientifically and that its statements are not scientifically accurate. It is true that the Bible is not primarily a scientific work, but its main purpose is to state the right relationship of man to God or the salvation of the sinner through the blood of Jesus Christ. However, where the Bible speaks it is scientifically as well as religiously true and reliable.

There are no established facts in science that are not supported by the scriptures. There are no scriptures that are out of harmony with scientific facts. There are many scientific hypotheses that are at variance with the scriptures, none of which have nor shall enter the realm of established fact. The Holy Bible is the cannon by which the scientific speculations shall finally be adjudged.

Science and not the scriptures is on trial when there is a contradiction between them. The impregnable Rock of Holy Scriptures shall stand the cannonade of scientific criticism and not be moved from its enviable position of supremacy. The apostle Paul says, "avoid oppositions of science falsely so-called." (1 Tim. 6:20.)

—Box 608,
Oklahoma City, Okla.

## THE CHRISTIAN LIFE

PART I.

K. D. HENRY

In this age when almost every person claims to be a Christian; in this age of laxity in religion and morals; in this age of conservatism and liberalism; in this age of fundamentalism and evolutionism; it becomes an increasingly difficult matter to determine what constitutes a Christian.

The Methodist church in its early conferences decided very clearly against dancing, movies and other amusements which are clearly worldly. If any member disobeyed this ruling, he was to be admonished by his pastor. If he failed to heed the admonition, he was to be visited by the pastor and several officials of the church. If he failed to hear them, he could be excommunicated. In their latest conference it has, at least, been suggested that this matter of the behavior of its members be taken from the executive department and be placed in the hands of the advisory department. In plain and simple language this means that the individual member—and of what is a church composed but of individuals — would not be answerable to the department which may hear and pass judgment but to the advisory department which can simply admonish. In the final analysis this of course means that the individual is to be the sole judge of his actions. He is to decide whether he may dance, attend the movies, or engage in any pleasure he may desire.

Several years ago at a Presbyterian conference the question arose as to whether every word of the Bible is the inerrant word of God. One article of their church creed declares that every word of the Bible is the inerrant word of God. This of course does not suit the more progressive, liberal element of their church and this liberal element forced a vote on this article of their creed. In a vote of about eight hundred there was a majority of less than a hundred who stood for the inerrancy of God's word.

The Unitarian church does not even presume to claim that God's word is without error. The truth of the matter is that the law of the so-called popular churches is not God's word, but their own peculiar, individual church creed. These creeds, although founded on the Bible, are after all man-made and because they are man-made of course they are not infallible. They are subject to change and amendment at the will of the church. And because they are man-made we have the widely

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different standards of christianity. One church permits its members to drink, dance, play cards and almost do anything except, that perhaps, it frowns upon divorce and still retains such as good consistent members. Another does not uphold most of these first mentioned sins but openly upholds divorce until even its clergy practice it themselves. The fact of the matter is churches do not have a universal standard of church membership and because of that there is no universal standard of a Christian so far as churches are concerned. Qualities which are considered good enough to constitute a Christian in one church clearly would not be accepted as the standard in another.

What then constitutes a Christian? What qualities must a person possess so that he would be universally accepted as a Christian by all churches and by any church and by the world? In the final analysis the Bible itself is the standard. The Church of the Brethren acted wiser than it perhaps knew when it decided not to formulate a creed but accepted the entire word of God as its creed. At the present time there almost seems to be a tendency on the part of some that our church formulate some sort of a creed. Just so surely as we do, we shall eventually depart from the teachings of the Bible as others have. In the final analysis to be a Christian is to be Christlike, for that is the primary meaning of Christian. To be a Christian means more than simply to be born in and to be a citizen of a so-called Christian nation. One may be born in and be a citizen of darkest Africa, or benighted India, or heathen China and still be a Christian. To be a Christian means to be a disciple of Christ. "If ye continue in my word, then are ye my disciples indeed", then we are to press on to the mark of the high prize as it is in Christ Jesus, and "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This is the standard of Christian. A standard which is universally

accepted the world over. A standard which admits one into church membership in any so-called Christian church which makes the least pretense of believing God's word. Other standards are accepted by individual churches but this is the one unchallenged standard.

The Christian life is a changed life. We become new creatures in Christ Jesus.

Every child born in the world is a citizen of God's kingdom and remains such until the age of knowing right from wrong, when he or she automatically becomes a citizen of satan's kingdom, even though the child which has come to the years of discretion does no wrong, still in spite of that loses his citizenship in God's kingdom, for there are sins of omission as well as sins of commission. Hence we have the ordinance of baptism by which the person again becomes a child of God. There is no other plan, save baptism, given unto man by which or through which one may become a Christian. Our very desires and affections must be changed. We are no longer carnally but spiritually minded, for to be carnally minded is death but to be spiritually minded is life.

—Thomasville, Pa.

## WHY? SOME ANSWERS.

CYRUS WALLICK

I will try the best I can to answer a few of the Whys in the "Monitor" of June 15.

1. Why is the Bible Monitor printed? Well answered in "Editorial Foreword" first number, October, 1922.

"Our convictions are that prevailing conditions not only warrant but actually demand that a medium be instituted through which the present worldward tendency of the church may be counteracted, and evils now prevailing may be exposed and corrected, and, if possible, removed."

We believe it supplies a real need. First, as a **defender** of the doctrines and practices of the church as handed down to our fathers, and, as we believe, in harmony with the teaching of Christ and the apostles—the faith which we professed when we united with the church, solemnly promised to renounce satan and all his pernicious ways, and covenanted with God in Christ Jesus to be faithful until death. Second, as a **protest** against the worldly innovations that are disturbing the peace and unity of our beloved brotherhood and weakening her witnessing power in a sinful world. Third, as a **medium for communication** be-

tween those of "like precious faith."

2. Why do I read it? Answered in a way under No. 1. I read it because I get from it what I can get from no other paper. I read it because it strengthens my faith in the doctrine which I accepted when I was baptized. In the past five years and more I have been grieved and discouraged seeing the worldward tendency of the church; but when I read communications from brethren and sisters in Pennsylvania, Maryland and Ohio; Indiana, Illinois and Iowa; Oklahoma and Arizona; California and Idaho; Michigan and Missouri; Kansas and Texas—all along the same line, it does my soul good, and I feel like Paul, to "thank God and take courage."

9. Why about the ministers? A hard question; and I repeat "Why?" Were these older ministers set apart by the guidance of the Holy Spirit? and did this same Spirit say that they should be virtually silenced? Or, are we trying to heap to ourselves teachers, having itching ears? (2 Tim. 4:3).

10. Why so much stress on modern education? Perhaps from a failure to see the insignificance of worldly wisdom as compared to the wisdom of God as declared by Paul in First Corinthians 1:17 to 2:16. Torrey has well said, "A few well chosen stones from God's Word are a much better preparation to cope with the modern Goliaths of infidelity than Saul's armor and word of learning and wit and eloquence."

This is not maent to oppose education if of the right kind and rightly used.

29. The Christian salutation is falling into disuse because brotherly love, which it symbolizes and expresses, is growing cold. And why is brotherly love growing cold? Because we are getting away from the love of God. And why are we getting away from the love of God? Because the love of the world is taking its place. Let us be less conformed to the world; then we may expect to have more of the love of God and more love for the Brethren, and will want to perpetuate the Christian salutation, the holy kiss. See Jas. 4:4; Matt. 6:24; 1 Jno. 2:15; Rev. 2:4. Also Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14.

Another "Why" in closing. Why should the "Monitor" be accused of "pulling down" when it is trying to keep in repair, keep from falling down, the structure it has taken

years, yes, generations, to build up?

—Cerro Gordo, Ill.

## SECOND COMING OF CHRIST.

By REUBEN SHROYER

By the second coming of Christ we mean his personal, literal return to earth, to receive his own to himself and to judge the world.

Proof: "Who also said ye men of Galilee why stand ye looking into heavne this Jesus who was received up from you into heaven shall so **come** in like manner as ye beheld him going into heaven." (Acts 1:11.) "So Christ also having been once offered to bear the sins of many shall appear the second time apart from sin, to them that wait for him unto salvation. (Heb. 9:28.)

"For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we that are alive that are left shall together with them be caught up in the clouds to meet the Lord in the air. And so shall we ever be with the Lord." (1 Thess. 4:16-17.)

The testimony of Christ himself: "If I go and prepare a place for you I come again and will receive you unto myself, that where I am there ye may be also" (John 14:3.) There are erronious views thrown before the public concerning Christ's coming.

"At the death of believers the Lord comes." Death surely is not the coming of the Lord, but a **departure** to be with the Lord. Paul declared "for I am in a straight betwixt two having a desire to depart and be with Christ which is far better." (Phil. 1:23.) Then too it is claimed that at the conversion of sinners Christ comes. But instead of conversion meaning Christ coming to the person the sinner **returns** to Christ.

"Come unto me all ye that labor and are heavy laden and I will give you rest." (Math. 11:28.)

That the world will be converted before he comes. Jesus himself raised the question "when I come will I find faith on earth"? Then Paul in Thess. declares Christ's coming will not be until there be a "falling away first." Surely the scriptures do not teach that the world will be converted when Jesus comes.

Surely "Broad is the way that leadeth to destruction and many go in there at. Narrow the way that leadeth to life and few there be that find it."

The importance of the doc-

trine is made plain by the frequency of its mention, 318 times in the Scriptures. It is preeminent in the entire Scriptures. The major books of the Old Testament are full of types and symbols.

In fact, it is the church's only hope. Without it christianity would be a failure, really incomplete. Let's notice the practical effects on lives of Christian. (1) Watchfulness "Watch therefore, for ye know not on what day your Lord cometh." (Math. 24:42.) (2) Fidelity. "And he called ten servants of his and gave them ten pounds and said unto them occupy till I come". (Luke 19:13.) (3) Patience. "Be Patient therefore, brethren, unto the coming of the Lord." (James 5:7.) (4) Self denial. "Teaching us that denying ungodliness and worldly lusts; we should live soberly righteously and Godly in this present world. Looking for that blessed hope; and the glorious appearing of the great God and our Savior." (Titus 2:12, 13.) "For as oft as ye eat this bread, adn drink this cup ye shew forth his death until he come." (2 Cor. 11:12.) (5) Fidelity in the ministry. "That thou keep this commandment without spot unrebukable until the appearing of our Lord." (1 Tim. 6:4) (6) Purifying hope. "And every man that hath this hope in him purifieth himself even as he is pure." (1 John 3:3.)

Conviction concerning the coming of the Lord is a sure cure for worldliness. The church is betrothed, as the woman is to the man. The church is the bride of Christ. Time of his coming unknown. (see Mark 13:32-37.) His coming is absolutely certain.

Purpose of his coming. He is coming to take his betrothed unto himself (John 14:3; 1 Thes. 4:16-17.)

To change our "vile bodies and fashion them after his own glorious body." "For our citizenhsip is in heaven, whence also we wait for a Savior the Lord Jesus Christ, who shall **fashion** anew the body of our humiliation **that it may** be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." (Phil. 3:20-22.) (Revised version.)

To reckon with his servants. "Now after a long time, the Lord of those servants cometh, and maketh a reckoning with them." (Math. 25:19.) At that time, every man shall receive according to his deeds. All will receive all justly due them. Our rewards are received at the coming of the

Lord, not at leath. "And when the chief shepherd shall be manifested ye shall receive the crown of glory that fadeth not away." (1 Peter 5:4.; see also 1 Tim. 4:8) To reign as king. "But when the Son of man shall come in his glory and all the angels with him, then shall he sit on the **throne** of his glory." (Math. 25:31; see Zach. 14:1-4; Rev. 19:12-15.)

:, To deliver and gather Israel. (Zach. 14:1-4; also 83:7-8.)

To judge the living and dead. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, by his appearing and his kingdom." Jesus said, "Be ready in an hour ye think not the Son of man cometh."

Signs of Christ's coming. Many are the signs foretold in the Scriptures by which all may know when the Savior's coming is near.

Again and again the last days are referred to in holy writ. The Savior said, "there shall be signs in the sun, and in the moon and in the stars. And upon the earth **distress of nations**, with perplexity. The sea and the waves roaring, men's hearts failing them for fear and looking for these things which are coming on the earth. And then shall they see the Son of man coming in a cloud with power, and great glory. And **when these things begin to come to pass then look up, for your redemption draweth night.**" (Luke 21:25-28.)

Finally the inspired writer gives us in the last chapter of Revelation these closing words, "I, Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, and the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst say come, and whosoever will let him take the water of life freely . He which testifieth these things saith surely I **come** quickly." (Rev. 22:16, 17, 20.)

Today we are so much nearer the event than was John the Revelator, and there are many loyal loving hearts awaiting the return of the Lord from heaven whose feelings are expressed in the words of Dr. Chapman:

"Dear Lord we long to see thy
blessed face,
Our feet are often weary in the
race,
We wait thy coming when each
day is done
Lord tarry not, oh, tarry not,
but come."

—Greentown, Ohio.

## WHAT MUST I DO TO BE SAVED.

D. F. LEPLEY

We can find numerous instances in both sacred and profane history where men under great stress and fear have asked this question—"What Must I Do to Be Saved"?

What was their fear?

What was it that troubled them?

Why were they afraid?

Were they suddenly conscious of a hell and of their destiny?

Men in times of peace and quiet scoff at the idea of a hell, but brethren it is not a myth as some people would have you believe.

The word of God says that there is a hell, and that all men who refuse to believe and obey the laws of God shall have their **reward** in hell.

The Bible does not tell us just where and what it is. Neither will I attempt to explain it.

But men like the Phillipian jailer, and many others whom we have known, when they stood face to face with death and realized that there is a hell, the awfulness of which muct have been appalling, a terrible **reality** that made their blood flow like **burning fire** through their veins, as they looked death into the face, and realized that they were **not prepared** to meet their God—is it any wonder that the poor jailer wailed like a lost soul—"What Must I do to Be Saved?"

Paul told the jailer what he **must do.**

Jesus told Nicodemus and many others what they **had** to **do.**

Peter told the multitude on the day of Pentecost what **they** had to **do.**

God has **said** through all the ages what man **has** to do to be **saved.**

If there were **nothing** for man to **do** to be **saved** from hell, as many preachers and teachers and evangelists tell us today, why did God and Jesus and Peter and Paul **stress** this "**doing**" so emphatically?

If there had been any **other** way than the way God has told us about; if there had been anything **else** to **do** than the things that he said we **must** do to be saved; why, that awful **tragedy** of the Cross on Calvary?

Why had God to **sacrifice** his own son whom he loved, to save us from hell?

If God's word is **true;** if his plan is the **only** plan; his way the only **way;** then why do professing Christian people **re-**

fuse to do the things that must be done to be saved?

Why? Because they are only professing Christians but have not been born into God's family, and are therefore satan's children, and believe his lies, and try to persuade others to believe them also.

The devil keeps on telling them: "All you need to do is just to believe in God and Jesus and heaven, and you will be saved. There is no need at all of your doing a lot of things, nor of being concerned about a lot of doctrines—they are all obsolete. Nor of observing a lot of of ordinances—they are only symbols that have served their purpose. Just believe and your belief will save you." (To me, he means.)

Again I ask why? Because it is impossible for a carnally or worldly minded human being to know or believe God unto eternal life.

It is impossible for a human being to serve God acceptably through the activities that cater to the satisfying of fleshly and worldly desires. Carnally minded men and women may do some of the things that God demands, but they do them unwillingly. The flesh rebels against the doing. Poor deluded souls. They lose their reward because they refuse to drive satan out of their lives and crucify the flesh.

The only service that we can do for God that pays a reward must be a willing service,—a service compelled by an overflowing heart of love, wholly emptied and cleansed from self and sin and filled with God and his spirit.

"What Must I Do to Be Saved?"

Do the will of God from the heart.

Search diligently to know his will.

Live out the Gospel doctrines.

Observe the Gospel ordinances.

Crucify the flesh with all of its unholly desires.

Love the brethren and worship God, not through or in the flesh, but through and in the spirit. Not through fear but through love, and let God have his way with you, and he will save you unto himself.

—Connellsville, Pa.

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We are anxious to have some one in every congregation to act as agent for the "Monitor". Can you help us by acting as such yourself or by securing some one else who will do so? The price to agents is ninety cents.

# Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## OUR MONTHLY TEXT.

**Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor siteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.** (Psa. 1:1, 2.)

O how I love thy law! it is my meditation all the day. (Psa. 119:97.)

Other references: Psa. 119:113, 140, 159, 162, 163, 165, 167, 174; Matt. 5:6; Rom. 7:22; 1 Pet. 2:2; Josh. 1:8; Psa. 19:14; 104:34; 143:5; Philpp. 4:8; 1 Tim. 4:15.

How blest the man that doth not stray
Where wicked counsel tempts his feet,
Who stands not in the sinners' way,
And sits not in the scorner's seat,
But in God's law he takes delight,
And meditates both day and night.
—Psalter.

How blest are they wohse lives are pure
And upright in the way;
Who in the Lord's most holy law
Do walk, and do not stray.
—Psalter.

## DAILY READINGS

**November.**

1. Sat.—Psalms 5-7
2. Sun.—Luke 15:11-24; Psa. 51:1-8.
3. Mon.—Psa. 8-10
4. Tue.—Psa. 11-16
5. Wed.—Psa. 17, 18
6. Thu.—Psa. 19-21
7. Fri.—Psa. 22-24
8. Sat.—Psa. 25-28
9. Sun.—Jno. 6:1-15; Psa. 107:1-9
10. Mon.—Psa. 29-31
11. Tue.—Psa. 32-34
12. Wed.—Psa. 35, 36
13. Thu.—Psa. 37
14. Fri.—Psa. 38-40
15. Sat.—Psa. 41-44
16. Sun.—Matt. 16:13-20; Psa. 84.
17. Mon.—Psa. 45-47
18. Tue.—Psa. 48-50
19. Wed.—Psa. 51-54
20. Thu.—Psa. 55-57
21. Fri.—Psa. 58-60
22. Sat.—Psa. 61-64
23. Sun.—Luke 9:28-36; Psa. 86:1-7
24. Mon.—Psa. 65-67
25. Tue.—Psa. 68
26. Wed.—Psa. 69, 70
27. Thu.—Psa. 71, 72
28. Fri.—Psa. 73, 74
29. Sat.—Psa. 75-77
30. Sun.—Luke 10:25-37; 1 Jno. 4:7-21.

## Book of Psalms.

"About one-third of the Old Testament is poetry in the Hebrew—a large part of Job, Psalms, Proverbs, Ecclesiastes,

the Song of Solomon, besides a great part of the prophets. Fragments of poetry are also found in the historical books. The form which Biblical poetry takes is not of rhyme and metre, but the rhythm of thought—there usually being two corresponding numbers to each distich or verse, which is called a parallelium. To some extent there is verbal rhythm. Sometimes there were alliterations, as in the 119th Psalm, which is divided up into sections, one for each letter of their alphabet, and each of the eight verses in a section begins with the same letter in the Hebrew. . . . The poetry of the Hebrews, in its essential poetic nature, stands in the front rank. It abounds in metaphors and images and in high poetic feeling and fervor."—(Smith-Peloubet Bib. Dict.)

"In the interpretation of the Psalms, and, in fact, all Hebrek poetry, it is very important that we watch carefully these parallelisms, otherwise we cannot get the full meaning. . . .

"The Psalms cover almost every phase of thought in the varied experiences of life. Some are didactic, teaching in song some important truth. (Psa. 1, 4, 119 and many others); others are songs of praise for the manifestation of Jehovah in providence, history, nature or in God's word (103, 117, 148, 106, 105, 19 and others). Some express deep penitence (32, 51); others are intercessional (20, 67, 132); others are songs expressing grief in times of severe persecution and sickness (4, 42, 43, 57); some carry a strong Messianic forecast (2, 16 and 22).

"Throughou he entire Psalter there is a deep spirit of reverence for Jehovah."—(Training the S. S. Teacher, pp. 63, 64).

The Book of Psalms was the hymn-book of the Jewish church. But is of permanent value to all of God's people. It was divided into five parts ending respectively with Psalms 41, 72, 89, 106 and 150.

Christ and the apostles quoted from and referred to the Book (Matt. 22:41-45; Luke 24:44; Acts 2:25-35; 13:22, 33, 35; Rom. 3:10-14, 18; and others).

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**A Tremendous Propaganda.**

The greatest propaganda in the world today is not that against war, or of the League of Nations, or that of the Allies, or of trade or socialism, or fashion, or of any government on earth. It is that of the American Bible Society, devot-

ed to the system of principles of conduct and of human life contained in the Old and New Testaments. That society distributed 7,101,289 Bibles in 1923—more than 2,901,000 for use in the United States, and 3,245,090 to foreign lands.

Wherever on earth printed language is read the Bible now finds its way to carry hope and wisdom to human beings, and to point the way of life and happiness. In China, in Turkey, in Japan, the Philippines, Greece, the Argentine, Equador, Bolivia, Mexico, the Caribbean and all the remote places of the earth, as well as to the states of the Union the Good Book goes with its treasures for the heart and the intellect.

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## BIG PREMIUM OFFER

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# BIBLE MONITOR

VOL. II. November 1, 1924. NO. 21.

"For the Faith Once for All Delivered to the Saints"

## MORE ABOUT THE PURPOSE OF THE MONITOR

We received a very interesting letter recently, from which we quote: "I would like to know more about the purpose of the Monitor. If its purpose is to know God by upholding his commandments, I would like to become a subscriber. But if it upholds man-made commandments I don't care to subscribe.

"I understand you are strongly in favor of the church's order of dress. Don't you think if the requirements of God's word are met the church ought to be satisfied?

"Both the apostolic church and the early brethren seem to have gotten along nicely without any 'order' of dress.

"As long as the order is a means to an end I don't know that I have anything against it.

"I believe we ought to get back to the old path and imitate the primitive church."

In brief, we may say the last statement of this quotation states the purpose of the Monitor very nicely. We ought to get back to the old path and imitate the primitive church and did we do this, there would not be the worldliness and extravagance in dress so prevalent in our day. Our early brethrne recommended and observed an "order" of dress, and to the extent that they observed this "order", to that extent the requirements of God's word were met.

But it was then as now, where and when the "order" was ignored and set aside the requirements of God's word were not met.

In apostolic times and in the times of our early brethren there was not the extravagance and vanity in dress as developed later, and our early brethren established the "order" as a means to an end—the meeting of the requirements of God's word—and so the church has ever so understood it, and so the Monitor understands it. Show us a congregation where the requirements of God'sword are met, and we will show you where the "order" of dress established by our early brethren is manifest. On the contrary show us a congregation where the "order" is not respected and observed and we will show you where the requirements of the word of God are not met.

That a few may have put too much stress on the "order", is

no reason for discarding it altogether. Some did not understand the purpose of the Lord's Supper in apostolic times, ate and drank unworthily, some may do so now, but that is no reason for discarding the Lord's Supper.

Quoting again: "It seems to me that too much attention has been given to the negative side of this question and not enough to the positive side of it . . . "We cannot make saints out of sinners by putting plain clothes on them."

It seems that it has never occurred to some very fine folks that practically all the attention given to this question by the Bible is on the "negative" side of it. How could it be otherwise?

If God doesn't want us to do a certain think how could he tell us so without using negative terms? How could parents or teachers forbid certain things to their children or pupils without using negative language?

True, "we can't make saints out of sinners by putting plain clothes on them", but if they are **saints**, they will **put on** plain clothes. Of course a sheep would never don a goat's hide. Suppose we reverse this statement: We cannot make a sinner out of a saint by putting worldly fashionable clothes on him—things the Bible forbids — then how about it? Would a saint permit it any more than a sheep would wrap herself in a goat-skin? If all church members were thoroly converted, little attention need be given these negative teachings,

* ——————————— *
* **WHAT THEY SAY** *
* ——————————— *

"Brother ———— was at our district meeting, and he and bother ———— made strong speeches against the "Monitor" and tried to create sentiment against it. I talked with another brother who rapped you in great shape. Said he had no confidence in you, you just wanted a job, and if you could get a job from the Mission Board for fifteen hundred or two thousand you would sell out as ———— did with the Landmark." Ha, ha! ha!!

We are wondering if that is what the mission board is paying those men, expense thrown in, who are running around over the brotherhood attending all the district meetings and incidentally (?) taking occasion to flay the "Monitor"?

To us this looks cowardly.

If any of those brethren will come out from "behind the bush" in the open, and wish to defend the practices in the church that are disturbing the

peace and harmony of the church the "Monitor" will be glad to "compare notes".

As to selling out, perhaps it would be well to try that right quick; it may cost more later on! Doesn't pay such attractive salary as that suggested. Those behind the "Monitor" have no fears along this line. We'd be ashamed of ourselves to entertain such an idea!

## THE 1924 SCHOOL DECISION.

For years there has been a persistent effort made by the school people to have the church own and control the schools; and the effort has been largely successful so far as owning is concerned. But so far as control is concerned it has been an utter failure, for the schools under the management of the school men have controlled the church, and largely to her injury.

We are very glad that the decision of 1924 was made, and for several reasons. The one reason is that while the school was to be turned over to the church, yet the school men would retain control. That always has been the case, and it always will be, for the church is not able to run the schools. And, besides, it is not the church's business to enter into work of this kind.

Another reason for feeling satisfaction that the school in question was not taken over by the church is because of its location. It is too close to one of the centers of teaching which is destructive of the very principles for which we have ever stood. We have known many of our ministers who have attended this university or have come under its influence, and we cannot recall one who was not spiritually injured by coming in contact with the teaching of the institution. This influence reached out and laid hold of some who never were in attendance at the institution.

It has even affected the teaching of a supposedly Brethren institution, and there has been a falling away from the principles of the church and of the Gospel. We have known brethren who taught at this school, men in whom we had all confidence, who have gone astray and who no longer believe or teach that the New Testament means what it says in all cases. We have heard preaching by one from there which took direct issue with a plain statement of the Book.

The church ought not to be loaded with schools, and above all with a school where unsound doctrine has been taught. Not in a generation under most favorable circumstances could the effect of that teaching be

destroyed: it would continue to cling to the school even if all the unsound teachers were removed from their positions. The school tendency is toward spiritual and intellectual pride and self-confidence. It is impossible to remove that tendency, for knowledge puffeth up, and men soon learn to think that they know more than their Creator.

But the danger is not yet past. The effort to put the school into the hands of the church will not cease. It is time to awaken and speak out on this subject. Anyone who has studied the matter knows what the influence the schools have been among us. The school people will continue to say that the schools have been a blessing, but the evidence does not point that way. To the intellectuals we must not trust the interests of the church.

And we do not want a school of theology among us. If there is a theological school in exictance anywhere which accepts and teaches those in attendance to accept and teach all that the New Testament enjoins, we have not heard of it. It is useless to argue that such a school under control of the Brethren would be different, for it would not. Like causes produce like effects, and will continue to do so as long as time lasts. There is too much speculation as to whether God meant what he said, whether the Word is true, whether there were not mistakes made in giving or transcribing or understanding what has been left us for a guide. Men are very much out of place when they begin to think that they have more knowledge than God. A careful reading of the latter chapters of Job would help. We do not want or need the schools which the church is already standing sponsor for, and we most emphatically do not want or need any more. Our church would have been much more loyal to the Lord in recent years if we had had no such thing as a Brethren school, so-called. We can warn our children against the teaching of men who do not believe as we do, but how can we tell them that our own men, ministers, are not faithful to the Word without at the same time destroying some of their faith in the things which they have been taught to believe are true?

All scripture is given by inspiration of God, and is profitable, as the Book says. No matter who says parts of it are not inspired or that a passage here and there does not mean what it says, the Book still stands and will continue to stand through time, and at last will come before us as the judge. By

its teaching we shall be admitted to the presence of the Father or told to depart. The learned man's opinion will be of no weight at that time.

Brethren, the main object in life is not to appear to know a great deal or to pass as knowing more than the inspired writers. Our great object should be, must be, to obey from the heart the doctrine which has been delivered to us. Nothing more is needed, nothing less will answer. It is to the meek, not to the proud, that the earth is promised as an inheritance. Let us seek God's wisdom rather than man's knowledge.

## THE CHRISTIAN LIFE.

PART II.

K. D. HENRY

The Christian life is a transformed life (Rom. 12:2) "And be not conformed to this world: but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable and perfect will of God." A transformation must take place and the person who has been thoroughly repentant rarely ever comes so far short of the "glory of God" that he is utterly rejected. Of course there is none good but God, and we all sin and come short of the glory of God, yet, unless we become willfully persistent in wrong doing, Christ is our mediator. Certainly there are church members who have never repented of their sins and certainly such are not Christian. Although their names may be in the "church book", they are not "inscribed in the lamb's book of life." The grasping, avaricious tax collector was transformed into a model of generosity and kindly care for the poor. A transformation and not a reformation is essential. Reformation is within man's power and is not sufficient, good though it be. Transformation is beyond human power. It is divine power from God. Nicodemus, a teacher, a scholar, a master, in Israel said how can these things be? How is it possible? How is it brought about? With his physical carnal being he could not comprehend spiritual things. The scientist may ask what physiological change is there? There is no physical change. The biologist may investigate cell structure to determine a change there, but there is none. The psychologist may carefully investigate the functioning of the mind but there is no change. Body and mind function as formerly and perhaps Paul had this in mind when he said he had a "thorn in the flesh" so that when he wished to do good, evil was

present. We are still subject to temptations but not under subjection to them as formerly. Where then has the transformation taken place? Physiologically, biologically, psychologically there is no change and yet body and mind are under subjection to some subtle power. It seems as though some magical wand has passed over the person and brought him—body, mind and soul—under control. The magical finger of God has touched his soul and from him virtue has gone out into the life of the person who has been transformed and he becomes a quickened soul, quickened to the beauties of true holiness, quickened to the beauties of the spiritual life. No wonder he is now an entirely different person, although the most astute scientist in confusion admits that he perceives no change.

The Christian life is a narrow life. (Matt. 7:13-14) "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Bunyan in his allegory represents Christian struggling on with a bundle on his back. So the Christian who tries to travel on the "narrow way" with too much of this world finds his travel impeded and his progress retarded. This strait way is broad enough for all peoples and tongues and tribes to travel on but not broad enough for all sorts and conditions of people. But one kind can possibly travel on it—Christians. Others have tried and thousands are trying only to find the way unsuited to them and themselves unsuited to the way.

Again the Christian life seems to be a paradox. The world looks at the life of the Christian and because he can not engage in the so-called pleasures of the world, because he may not use questionable methods in his business,because he may not engage in an occupation or profession which in any way is against the teachings of the Bible, because God's word teaches him to suffer wrong rather than to retalite, and because of the life of self denial which the Christian must live, the world calls the Christian life an empty life and in a sense the Christian life is an empty life. It must be empty of self and full of desire to do good unto all men, especially unto those of the household of faith. My Bible says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

through and steal: But lay up for yourselves ttreasurers in heaven, where neither moth nor rust doth corrupt, and where thievese do not break through nor steal: For where your treasurer is there will your heart be also. (Matt. 6:19-21). God makes us poor in one service and rich in another. I am almost convinced that some brethren interpret this scripture to mean that God makes them rich in this world's possessions and equally rich in the life to come. From the standpoint of the Christian, on God's authority, the Christian life is a full life; full of labor, full of self-denial, full of service, full of sorrow, and praise the Lord! full of joy and peace, joy and peace which is full, deep and lasting.

The Christian life is a most excellent life to live, a life that brings no condemnation from God, man, or self, and certainly the only life any one wishes to die. Many—most it seems—do not care to live the Christian life but surely all wish to die the death of the Christian. Surely no sane person can desire such a death that will cause him to cry for the mountains to fall upon him and hide him from the face of the Son of man.

And lastly, not only is it the best life to live, the only wished for life to die, but then, best of all it is an everlasting life to be spent in the Paradise of God, that heavenly Jerusalem whose streets are pure gold, whose walls and gates are precious jewels, where sorrows never come, no tears ever flow, where God himself is the light and the city which Paul thus describes: eye has not seen, ear has not heard, neither has it entered into the heart of man, what God has in store for those who love and serve him.

—Thomasville, Pa.

## WHAT NEXT?

L. I. MOSS.

About eighteen years ago a good brother came to see me, wanting me to attend one of our church schools. We talked over the condition of the church, and what our school stood for. He told me how certain of our leaders saw the tendency of the church worldward. And their aim and purpose was to check this trend and save the church.

A good and noble purpose. Well, it wasn't many years until I saw some of these same leaders were going worldward, and I wondered, what next?

We follow this period of time and remember certain of our elders at Conference contended earnestly for some of the different doctrines the church used to stand ford.

Then in a short time some of these very same persons had fallen and instead of contending for these doctrines had disregarded them.

And we wondered, what next?

Now in this fast age we think of how our forefathers in the church taught and guarded against adultery and fornication, and such sins. And ow learn of a sister "being licensed to preach" who has two living husbands and not living with either of them,—and we wonder, what next?

Then again, we hear of a church that in the last few years has thot best, to be very liberal in every respect, that has gone down to the last struggle for existance. They resort to ice cream socials to keep things moving, and we wonder, what next?

We hear much said in these last times about various activities for the young people, to give them something to do and a place to mingle together. So in order to meet this demand of carnality, one district has some ground arranged, a dining hall and swimming pool, where boys and girls, men and women go in swimming and our elder taught the women how to swim (immorality). And we wonder, what next?

These are just a few things which have come to our notice, and can it be the church we united with a good many years ago, would now stoop to these things? These have all happened in the Church of the Brethren. Is it any wonder we wonder what next? Surely if we do tolerate these things in the church the Lord can not endure it long.

—Fayette, Ohio.

## THE UPLIFTED CHRIST.

By J. F. BRITTON

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That who soever believeth in him should not perish, but have eternal life. (John 3:14-15.) As Moses lifted up the serpent by Divine command, so must the Son of man be lifted up. The people were agonizing and dying by reason of their violating the sacred vows they had made with their God. See Num. 21:2 to 9. Thus we see, by reason of Israel's transgressions they had reached a critical and serious condition. The people were hopeless, and helpless. They were sick and dying by reason of the awful virus of the fiery serpents, the sad results of disobedience against God. The people could not destroy the serpents and could not understand the Divine antidote. All they could do, and all they were required to do,

was to look as Moses commanded them to look at the serpent of brass, and as many looked lived. Dear reader, that sad experience of Israel should teach you and me a lesson of faith and duty. And so was Jesus lifted upon the cross at a time when the world had reached an awful crisis and extremity. The nations were despairing and dying with none to save. False philosophy, science and lechery had infused their diabolical virus into the life blood of the race. The world was deathly sick and never was in a worse condition than it was when Jesus was crucified on the cross. It was at a time, when through learning, culture and wisdom the world knew not God. It was at a time that wisdom, art and beauty had reached its climax, but had exhausted their power to elevate and refine the morals and virtues of the race. And as Jesus is the way, the truth and the life, it is evident there is no salvation in any other way but his way. The first chapter of Romans gives us the sad and blighting conditions of the time when Jesus suffered, bled and died on the cross to atone for a lost world. An enthroned and exalted Jesus in the church today is the only solution to the great problems that are challenging every ounce of energy, muscle and fibre of the church. The uplifted Christ is the only antidote that can restore the church to her Spiritual relationship with God. The uplifted Christ is the only balm that will heal the broken-hearted and those who are mourning like Rachel weeping for her children and refused to be comforted, because they are not.

—Vienna, Va.

## HAS GOD CHANGED.

(This article came without name or address, yet we print it to remind its author and others to put their names at the top and adrdess at the bottom of their articles—Ed.

Ever since the dawn of history, ever since God revealed himself in a personal way to the father and mother of the human race, man has misinterpreted God, and has tried to make God conform his plans to his own.

God loved the man that he made and the "helpmeet" that he gave him. In truth he made them so that he might have an intelligent, loving and appreciative being, with a nature like his own, upon whom he could lavish his love.

And this may be the **secret** of it all, that **God**, the great Creator of all things, the lover of the universe; God, who by the power of his great love, loved all things into being, also **craved** the **love** of a kindred being.

Is it not true, is it not natur-

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al, that those who love others most have the greatest hunger for the love and appreciation of others?

Is this not the secret of man's existence, and why God planned such wonderful things for his sake? For his peace, his happiness and his eternal well-being.

If God is all-wise, and who can question his wisdom when he tries to comprehend the wonderful works of God; and if we can give him credit for such great love for the creature that he made, can we not also give him credit for making the wisest and best plans for his life that could haev been made?

I am sure that God did the best he knew, the best he could, the best that it was **possible** to do for the creature of his love. He could not have done otherwise.

Neither could he have done **otherwise** than to give this chosen creature a **will**, that he might **choose** to **love** or not to loev; to **worship** or not to worship him, just as he chose. Otherwise God would have been a "**Master**", and the man his **slave.**

To no **other** creature gave God a **will** in this respect, but **ordained** that they all should respect and worship and obey him. And, therefore, **nature and all creation**, except man, instinctively **obey** and praise God. Here the will and mind of God are not questioned. In this kingdom, God is the supreme ruler. But where is there a father and mother that would be **satisfied** with the love of their children if they had to **compel** them to love and obey them?

No, **nothing** but love and obedience that comes from a willing and grateful **heart** can **satisfy** father and mother.

And so it is with God, and this is the reason why he made man so **different** from all **other** creatures, and also the reason why God had to promulgate a code of morals and **laws** to protect and safeguard the lives and souls of his children, after they chose to **exercise** their will to **disobey** and go away from him—after they had chosen to obey **satan** rather than **God.**

Who can question God's good purpose in creating a creature with a nature and a

will like unto his own. With whom he could live in continual and loving companionship?

Or who can question God's purpose, or wisdom, or righteousness in all of the things that he has done? If God had the power and wisdom to bring such a creature as man into **being**, surely he must know too what is **best** for him, that he might be **re-created** again, into a **new** creature, free from sin, and be brought **back** again to God as his child.

God hates sin, (not the sinner). He hates disobedience. He hates a rebellious spirit.

God hates hypocrisy, (not the hypocrite). Why? because it is **contrary** to his **nature**, and because these things, in the hearts and lives of his beloved children, are separating and turning them farther and farther away from him, and he **grieves** over this just like a loving **mother** grieves over an erring and disobedient **child**, who has left her good **home** and gone out into a cold and sinful world, where misery and grief are **sure** to come to **her**, just like it did to the "prodigal" who left home **against** the father's **will.**

Has God changed?

Is he **different** today from what he was when he made man?

Does he hate **sin** and all of its kindred evils **less**?

The Bible says **no.** "He Changes Not."

If the **commandments** and laws that God found it necessary to give to **Israel** for their protection and well-being, and there was no **other** reason for it, **why** are they not necessary **today**?

**God** has not cahnged. **Man** has not changed. **Human nature** has not changed, (at least not for the better). **Sin** is still just the same soul destroying sin, and the **devil** is just the same hateful devil. All are just the **same** as they have been from the beginning.

Neither has God **changed**, nor **can** he change his **attitude** toward sin and the devil, nor his interest in and love for us.

Therefore, God cannot abrogate, or set aside his commandments and laws. They are as **enduring** as he is.

But while he only **expected** obedience to the "**letter** of the law" on the part of **Israel**, Christ has taught us, that he expects from **us** obedience not only to the **letter** but the **Spirit** also of the **whole** law.

Jesus came not to take **away** the law but to **interpret** to us its **full meaning**, to reveal to us its "**spirit**", so that we might "**observe**" it and obtain **life.**

I realize that many of my enlightened brethren will lift up their hands in "holy horror" at my "legalistic" views;

and while I fully **know** that **only obeying** the law, because of **compulsion** or fear, will not gain God's **favor** any more than **not** obeying it at **all**, I also know that I have his **word** back of me when I say, that without a loving and willing **obedienec** to, not only the **letter** but the **spirit** of God's laws and commandments, on our part, we remain **away** from him, so **far** away that his redeeming **love** can never exercise a saving **power** over us.

Neither can we **claim** his **promises**, made to those who serve him faithfully.

Then, whose **fault** must it be when we lift up our eyes in hell and see the glories that we have missed, and **know** that we have "**willed**" it so?

## KEEP THE CHURCH CLEAN.

"And Jehovah God, took the man and put him into the Garden of Eden to dress it and keep it clean." (Genesis 2:15.)

God planned and made the garden to suit himself, he did not choose man to assist him in the work of his own hands, but after he had arranged for the wellfare and happiness of the man, he gave him a charge.

Dress it and keep it, was the charge. No method given for dressing it. Just keep it clean. No one would think of God placing the man in a dirty filthy garden, but a clean one.

Just how long Adam was permitted to live in the garden we can not tell, but we do know as long as he dressed it and kept it clean, but no longer.

We like to notice the Garden of Eden as a type of the church. When Jesus selected his faithful followers and organized his church, it was a pure and a clean church, "except Judas" and he was chosen only to fill prophecy and as we notice the downward trend of the church we are made to realize that many are chosen only to fill prophecy of the last days.

Remember our thought, keep the church clean. Some time ago we were permitted to meet with the Elders in official counsel, for the purpose of ordaining an Elder. Some objections arose on the grounds that he was not willing to conform to the order of the church, also some other objections. The home Elder was asked if he had any objections. He said, "He has nothing for the order of the church. If that is not Gospel objections then I haven't any." It was stated by the committee that the Gospel does not teach any one cut or style of dress, throwing (in our judgment) their influence on the side of worldliness, opening wide the doors for our members to choose any cut or style

they see fit. Poor deluded souls!

Where is the Scripture that says a sister shall wear a plain white cap?

Where is the Scripture that says anything about the Annual visit?

Where is the Scripture that says the salutation shall be observed at the Love Feast?

Where is the Scripture that says sisters shall not attend theaters and dance halls?

Where is the Scripture that says sisters shall not wear bobbed hair?

Where is the Scripture that says the Brethren shall not attend Sunday ball games?

Where, in the name of good reason, or common sense will we get to with that kind of argument?

It has been said by some one, in the Messenger, if a Christian is not proud of his denomination, he better join another in which he can find satisfaction. I would say Amen to this statement, but how can the true and faithful enjoy themselves in a denomination that will tolerate most every evil that is in the world. Why not, my dear readers, have a church that we can feel proud of? When I came to the church I came under the name Dunkard. At that time it was a church we could indeed feel proud of.

The church is represented as a bride. Christ is coming again, will he find faith on the earth? Will he find a people on the earth that he can call his own?

Let us hasten along, time is fast passing.

(The above article came without name or address. By oversight we failed to note who sent it. Will our contributors please put their name at top and address at bottom of articles they write. Then, too, if the approximate number of words is given it helps us.—Ed.)

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Elder B. E. Kesler
Poplar Bluff, Mo.

Christian greetings to you and the readers of the Monitor. Let the Blessed Holy Spirit direct the work of the Monitor. I think some of the contributors could modify the tone of their articles to the benefit of the paper, be careful of harsh sayings. I am extremely sorry that **through unkind and destructive** criticism our former standard or method of maintaining the Simple. Life is broken down, while nothing has been given in its stead, leaving us without a standard or method, and thus we have become to an alarming extent congregational. While many of us are very strong for Conference decisions as long as they suit our views and as lax as sin when they don't. How shall those of us who conscienciously believe the church should have and maintain a standard of dress, support the various

boards of the church, while they have in their employ men touring the churches of the Brotherhood who not only openly violate the decisions of Conference, but the principle of the gospel? "Be not conformed to this world. (Do not fashion your bodies after the fashion of the world.) While others are asked to visit the churches to teach and propagate these separate and distinctive principles of the gospel, which are the real Spirit and genius of the church. If these conditions are to continue, what shall we hope for as a result? Already the results are too painfully evident. We have lost sight of the scriptural injunction, "Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Whatever our attainments may be we should walk by the same rule, Surely there is something wrong with our present rule if we have any left. If we have we have made them largely inoperative. Why not ask Conference to reverse her decisions.

T. S. Fike.

## ACCORDING, AND NOT ACCORDING TO SCRIPTURE.

A. J. BASHORE

We hear and see so much in this apostate age of things that are **not according to Scripture.** Yet we read about them in the **Word** for our benefit, the signs which will precede the coming of our Lord for **his people,** the church. Meditation of things of the world in the church has produced this article. We pray God's blessing upon it that it may be effective to those who chance to read it. **The church in the world, and the world in the church.**

How conspicuously evident is this last statement noticed today by those who have eyes and see, who have ears and hear, who have hearts and allow them to receive understanding **according to God's Word!** That the **church** was and is **in** the world is a decided fact. And that the world is largely **in** the **church** is also a decided, sad fact, and according to God's word should not be so. It is not God's will that worldly conditions should exist in the **church** which was established by **Christ.** The **church** was founded right; started right. Has the same foundation today that it had at the beginning, **Jesus Christ.** But people today, (would be Christians) try to discard that foundation, and substitute one less secure. One that crumbles when the elements of nature come in contact with it, being made of wood, hay and stubble, which have no lasting qualities, but

after some time in service deteriorate and then decays.

They are not concrete in their Spiritual make up, not properly mixed with **faith.** A foundation for a house must have certain proportions of sand, gravel, water, cement and a thorough mixing. **This is concrete.** Proportions of some gravel, much sand, a little cement, and some water not properly mixed, like some builders do, makes a bad job. This is not **concrete** as the word implies.

It has the appearance of a foundation but soon begins to crumble away in small particles, more and larger ones day by day, until there is grace danger as to the stability of the house because the foundation was not good **concrete** mixture. The same is true of the persons wanting to follow Christ their own way. They are not properly mixed with faith, truth, water and the other essentials which are required to be a child of God.

They are church members and nothing more. This is not **according to Scripture.** Like the sandy foundation, they think they are right, but can't stand the pressure of truth, and have not will power to resist the evil one. They live in the world, live like the world, and for the world, and make light of a few who believe and try to live **according to Scripture.** Even mock their simple ways, testify little if any for their Lord, and when they do, they ridicule and denounce as "legalists" and "fogies" the few members left who oppose folly and worldliness that is being crowded into the church. This is the world in the church which should not be, **according to Scripture,** if the writer has understanding of **God's word.** I am glad there are some others who agree with me.

It is true, the **word** plainly tells us that such conditions will come in the last days. Permit me to say, woe unto them who cause these conditions to come about! They have no hope for the future. Not being mixed with **faith,** they are the **spots** in our feasts, **wells without water,** which Peter speaks about. These conditions are not brought about by the Christian, because his **faith** is properly mixed. The church at Sardis thought too, she was all right. But the Angel showed her that she had taken the world into her arms, therefore would loose her place in heaven if she repented not. But thanks be to God she had a few names that were not defiled. So will this church age end.

Only a few will be called by Christ.

Reader, do you believe this? It is **according to Scripture.**

Things in the church **not according to Scripture.** Hireling ministers, select council meetings to get certain things on the move. Social functions as now managed, vacation Bible schools wrongly conducted, union meetings, decision days as usually managed, student volunteers as usually secured, cantatas, duets and quartets as sometimes rendered, b a l l games, races, etc. These concoctions are copied from the worldly churches and ought not to be mentioned amongst us, except to their condemnation, because of the evil and indifference they bring into the church. These things are not for the Christian. Neither is the wearing of jewelry, which is becoming so prevalent amongst the women in the church. Excuse the cold expression, but the word sister would not fit there, because a sister would not do contrary to God's **word** and bedeck her body with jewelry, and the foolish fashions of the world. (1 Tim. 2:9-15; Titus 2:12-14; 1 Pet. 2:11; 1 Jno. 16, 17; Jude 16:18.)

Our church sent missionaries to the heathen to teach against the wearing of useless jewelry with which they adorn themselves. The church members at home put it on their bodies, in many cases more costly. What kind of hypocracy is this? Maybe it is all right for the intelligent, and better educated, to wear jewelry instead of the poor ignorant heathens! To dress like the world is unbecoming to the Christian. Some of our older women members, as well as the younger, dress just like the world. Had I not better say, they are partly dressed? This is wrong **according to Scripture.** Have the women of our land and our church espeically, no respect anymore for modesty and decency? Must we answer by saying, No? It seems this is the most nearly correct answer. Is shame among women an obsolete word? Bobbed hair and shaved necks amongst our sisters! A style that comes from the lowest dives of Paris. (Women with bobbed hair are not found, as yet, among the Japanese in this section of our country.) Brethren and sisters who are guilty of these things are the world in the church. Remember it was not so in the beginning of our church in Europe and America. But they separated themselves f r o m churches who practiced evil things. They felt that these things were wrong, **according to Scripture.** Is the church going back into these beggarly elements again? Yea. The pastor and elder to be polite dare not speak against those worldly things. At least they don't.

May we class them as the angels of the Seven Churches? We will not describe them. You read the history of the Seven Churches in Rev. 2 and 3 and you will know what was said about the angel of each church.

The masses in these churches, (save Philadelphia,) lived **not according to Scripture**, therefore the condemnation. Our different churches will fare no better, save a few here and there, **according to Scripture.** The description of these churches is written for our correction and reproof, as is all Scripture, that we should not fall because of unbelief, as others did.

But to be thoroughly mixed with faith, truth, hope and love **is according to Scripture.**

—328 Mooney Ave.,
Monterey Park, Cal.

## OUR CLOTHING.

JAMES L. SWITZER

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

Does Paul here mean our physical bodies? Certainly he does. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2).

One of the very strong elements of our Brethren's faith, for almost 200 years has been that the Apostle Paul was good authority. The denying that he is, in some respects, is among us, of only recent origin. This lamentable fact is surprising **testimony** to that **"falling away"** that is coming in these last days.

How do we **present** our bodies? **How are we** to present our bodies? Why, it has been the unvarying faith of the Brethren that we ought to present them **with clothes on,** (not half-naked as some now do). It would be a surprising thing if some of us would present our bodies at church, or elsewhere, **withotu any clothes on.** That would indeed be presenting our bodies a living sacrifice! As this would be unlawful and absurd, the reasonable conclusion must be that Paul has reference to the **clothing** we place upon our bodies, for that is the only way we dare present them. "Not with gold or diamonds or costly array", says Paul.

That looks, to some of us, like a very broad hint that we better lay aside the finger rings, wrist watches and diamond breastpins. And if this is a commandment of **God,** as Paul says, it is **disobeying** him not to do so.

"Oh, clothes don't make the Christian". No, but according to Paul the Christian should make the clothing in conformity to the direction of God. Our apparel is an adorning. That adorning was regulated for the priests under the Law of Moses. We are priests under the Gospel, and the Gospel regulates **our adorning.** To discard this and adorn ourselves according to the world removes us from the prietshood and from fellowship with God. In reality, then, it does make a **very considerable difference** how we dress. Such was the faith of the Brethren Church when I became a member some 60 years ago

Well, how did it come about that the Brethren, very early in the history of the church established a uniform order of adornment? Our brethren covenanted with God to **obey his will** in all things, as it is revealed in the New Testament scriptures. The regulation of the Order of Dress was found to be there. Was found to be a **certainty** that it must be observed as given there for both brethren and sisters. That led them to the certain duty and conclusion that everything of a worldly and **superfluous** nature must be discarded, according to the word and only that which was necessary for their **comfort or welfare** might be made use of. We are likened unto sheep, they said, and we should appear before the world as near alike as we can. We are soldiers, they said, and our uniform should be such that we may be known thereby, while we fight the good fight of faith, and then the world may take knowledge of us that we are witnessing for Jesus. Then again, we must with **one mind** and **one spirit** strive together for God.

Here is the origin of uniform dressing. And the same **good word of God** that gave it existence has perpetuated that splen did order for nearly two centuries. The one mind and the one spirit—that spirit of love and fellowship and communion bound our dear brethren together for many years; to move along amidst darkness, everywhere displaying the light of the glory of God. Their light shone as well in their appearance as in their kindly and affectionate good works. Why should we discard the word of God and our brethren's example now? Is there any necessity for it? Any persecution driving us to it? Suppose that while I was in the Union army I should have discarded the Blue, and donned the Gray, what would have been the consequence? Suppose I cease wit-

nessing for Jesus now and begin witnessing for the devil? You remember what his name is: satan,—an adversary. Apollyon,—a destroyer. Abbaddon,—the angel of the bottomless pit. Ought our adorning be a witness for him? It would be a sad and expensive thing to do. For he has his witnesses changing their adorning very often. Let us be loyal and true. Let us be consistent. Let us avoid evil and cling to that which is good and pleasing to our Father which is in heaven. It is safer. It is better.

—Carterville, Mo.

# Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### Tributes to the Bible.

Oh! come, let us walk in the light of the Lord,
As it beams from the page of his life-giving Word;
'Tis a lamp to our feet; and we go not astray
While we follow the path that's illumed by its ray—
That path by the prophets and patriarchs trod,
Still bright with the steps of the chosen of God.

—W. H. Burleigh.

View it in what light we may, the Bible is a very surprising phenomenon. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it, nor ship of war go to the conflict but the Bible is there. It blesses us when we are born; gives names to half Christendon; rejoices with us; has sympathy for our mourning; tempers our grief to fever issues. It is the best part of our sermons. It lifts man above himself: our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about waking from this dream of life, looks through the glass of Scripture and his eyes grow bright: he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand and bid farewell to wife and babes and home. Men rest on this their dearest

hopes. It tells them of God and of his blessed son, of earthly duties and of heavenly rest.

—Theodore Parker.

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David has left no sweeter psalm than the short twenty-third. * * * It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts ,more theiving sorrows, than there are sands on the sea-shore. It has comforted the noble heart of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the hearts of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. * * *It has visited the prisoner and broken his chains, and like Peter's angel, led him forth in imagination, and sung him back to his home again.

—Anonymous.

**Extracts from Letters.**

Bro. L. W. Beery of Union, Ohio, in a letter written some months ago, says:

"I have been a subscriber to the "Bible Monitor" paper, and this past October I began reading the Daily Bible Readings as given in it. * * * I enjoy reading it, as it is given there, very much. Surely, if all those who profess to know Christ would be reading and studying the Bible, our church would not be in the condition it is at the present time."

A sister from Ohio, in a recent letter, writes:

"We only heard of the "Bible Monitor" a few weeks ago. We are now going to subscribe for it, because we think there is lots of truth in it. We have not been satisfied with many things that the church is taking hold of and supporting at the present time, but did not know that there were so many over the Brotherhood that were like us.

"I think at this present age one of the things we need above all others is a true knowledge of God's Word, that we may not be misled, and that we will not mislead others.

"Yours in Christ's service,

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The ages of those whose names have been sent in for enrollment this year, up to present writing, range from sixteen to sixty-six.

There is yet time to begin this year's readings. I shall be glad to enroll more new members. For particulars see "Monitor" for September 15, or write to me at Cerro Gordo, Ill.

# BIBLE MONITOR

VOL. II. November 15, 1924. NO. 22.

"For the Faith Once for All Delivered to the Saints"

## MAN-MADE COMMANDMENTS.

Continuing the line of thot in our editorial in last Monitor, the Bible teaches decency, simplicity, and modesty, in dress. The method by which this is to be carried out in the lives of God's people is not so definitely stated. True, the Bible says: "Let your moderation be known" and "Let all things be done decently and in order", and "not fashioning yourselves according to your former lust", and "Be not conformed to this world", and "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel" and "In like manner that women adorn themselves in modest apparel; with shamefastness and sobriety, not with braided hair and gold or pearls or costly apparel"; but this does not, of itself, with all the teaching that has been done or that may be done, appeal strongly enough to folks to induce them to meet the requirements or God's word in the matter of dress and adornment of the body. Our early brethren found this out and so established an "order" of dress that meets the requirements of God's word as a means to that end, and this can not justly be called a man-made commandment, but a method adopted to meet the requirements of God's word. This condition is met with in many cases of Bible teaching. The Lord's supper is of divine appointment but the elements composing it are not specified. The only requirements are that it must be a supper—a full meal. So the church has decided what shall constitute the supper, but this should not be called a man-made commandment, but a method to meet the demands of God's word.

Again, the Bible teaches that in times of prayer and prophesying women should have their heads veiled or covered, but has left to the church to say what the covering shall be. The church has said a plain white cap meets the requirements of the gospel, so says the Monitor, but this can not justly be called man-made, but a means to the end of meeting the requirements of the gospel and so it is with some things connected with feetwashing, the anointing and so on. Commands are given, but the precise method of carrying them out are not always given, in

which case, the church by divine right adopts the methods, and these can not justly be called man-made commandments.

The "Monitor" contends earnestly for the faith, (commands) once delivered to the saints" and for any reasonable methods, not out of harmony with the gospel, necessary to carry them out, that meets the requirements of God's word. Quoting from the same writer again: "If we could persuade members to adorn themselves with that 'meek and quiet spirit' the dress question would soon disappear". Very true, but this has never been done, and until it is, some restrictions on the adornment of our bodies are necessary, and in full accord with the negative teaching of the gospel.

It will be noted that it is the "hidden man of the heart", the inner man, that is to be adorned by a meek and quiet spirit, but the outer man is **not to be** adorned with the fashions or styles of the world, "gold, or pearls or costly array." The argument against the "order" of dress based on the supposition (which has not been proven) that some in the past may have put too much stress on the "order", is about as reasonable as the sentiment now growing based on a new interpretation of the scriptures, that we should magnify the **spirit,** to the exclusion of the form of the ordiances, or the **spirit,** to the exclusion of the **letter** of the law, which opens the way for any kind of interpretation we may give the letter to make it harmonize with the spirit we conceive to be in it, or in other words, justifies "private interpretation of the scriptures. (2 P. 1:02).

## THE CHURCH PAPER.

In writing on this subject we had something to say about the need of some paper through which those who are not satisfied with the policy of the authorized church paper might express their opinions, thus encouraging those who wish to remain faithful to the principles of the church. We believe that under present conditions such a medium of expression is necessary. The object of the paper is not to encourage a division, or a separation of those who do not believe alike, but rather to have all look to the only safe guide we have, so that by looking at the same object we may be drawn together again. Had it not been for the second paper we believe that there would have been a splitting off long before this time.

The great object is to teach only that which is in harmony with the words of Christ. Our

fathers were not infallible, they made mistakes, and when further study made their error plain they were ready to change. They were honest in their beliefs, and they did not believe that the word of God could be changed as the fashions are. God being the same yesterday, today and forever, it follows necessarily that his word is the same; and it is this word, every part of it, for which we must stand if we are to be true to our profession. It does not matter whether a command seems right to a man or not, the fact that it is a command is an all-sufficient reason for implicitly obeying it. And when a writer ridicules the older brethren for taking the word literally that writer could be in better business.

It is not our desire to write anything that would tend toward separation. But we must stand for the truth as we see it. Some day there is going to be a great and final separation, and our position at that time will be decided by the relation we have held to truth. We are not wise enough to look at these things as some of our brethren do, and we pray that the Lord may keep us from that kind of wisdom. It is nothing more than human wisdom that thinks itself wiser than the Creator, and it is this wisdom from which we wish to be free. We are not Pharisees, we are not thanking God that we are better than others, but we are praying him that he will keep us humble and obedient in all things.

Of late years, if we may depend on reports given in the church paper, there seems to be a turning away from teaching to entertaining; and often we are told of things being done in the church which have no business there. It is simply catering to the world, the flesh, and the devil. And such reports do nothing but encoruage worldliness; they should not be published. God never intended his church to be a place of entertainment. Social life helps in our work, but the frivolous life does not lead anyone to Christ.

The church paper is not what it was up to a few years ago, and it can never become as it was; and we cannot be satisfied with it as it is. What is to be done about it? We doubt whether it has the circulation, and we feel confident that it does not have the influence for good that it once had. We are not trying to place all the blame on anyone, but are simply stating the condition as we see it. Brethren who are not in favor of a second paper in the church are not at all satisfied with much that is printed in the church paper. They want to see some decided changes in

its policy. But, as we said above, it does not seem to us possible that the paper ever can be gotten back where it belongs. It has been in the present course too long; its writers and its readers, to a large extent, have not been trained in the right ways.

We regret the condition, but are powerless to change it. Many writers who wished to call attention to evils which were growing in the church were not allowed to do so in the church paper. This policy has but hastened the progress of the church wroldward, and now these evils are so deeply rooted that to pull them up would destroy many congregations.

To be popular is sometimes advantageous, but not when popularity is gained by sacrificing principle. The desire to mingle with other denominations has been too strong; it has largely destroyed our identity as a plain people, and, so far as we are able to see, has given us nothing of any real value in exchange. The majority of the people never have and never will accept the truth. We have the word of our Master for that. The only thing for us to do is to take our stand on the whole Word of God, and obey it from the heart. It doesn't matter what the world says or does: we are not living to please them, but to save ourselves and as many others as will live in obedience to our Father in haeven. Can't we all come back to the whole truth and in purity and simplicity stand united once more on the Word, which was given to be our guide in this world and will be our judge in that world to which we are all hastening? May God help us so to do.

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## BE YE THANKFUL.

We have a wonderful country, and in it we enjoy both civil and religious liberty. We have a rich country, one of the most prosperous in all the world. We have had neither famine nor pestilence, nor any great disaster during the year. We have more blessings than we appreciate, and yet in spite of that we often complain because some little and unimportant thing goes wrong for us. We have more wealth than is for our good, and yet lament because the amount of it is not larger. And the great majority do not lament because they want the money for good uses, but because they want it to consume on their lusts. If it were only the worldly people, those who make no profession of loving or serving God, it would not be so bad; but the professed child of God is frequently as loud in his lamentations as the veriest worldling.

And this is all wrong. Our Father knows what we need, and he will supply us if we but depend on him, believe him, obey him. He has told us to be thankful. He has told us not to seek the wealth that perishes, but that which endures through this world and the next. That does not mean earthly treasure. We could hardly get along without a certain amount of that. But again we are told that having food and raiment we should be content. And yet we are not. Why what do we want with more than we need in this world? Are we afraid of the future, afraid that God will not keep his promise to care for us?

Each year but adds to the reasons we have for being thankful to our Fatehr. We may have had some misfortunes, some losses; but if we stop and count the gains, the blessings, we shall see how many more there are of them and how much greater they are than the losses. The Lord never lets the worst happen to his children, but always the best, if we will but trust him and wait his own good time to see why he suffered certain things which we consider misfortune to come upon us. Looking back over our lives, how many of us are not able to see that what we at one time considered a great misfortune was really a blessing?

"God moves in a mysterious way,
his wonders to perform."

Be ye thankful. For what? Nay, rather, what have you that you should not be thankful for? If there is anything in your life that worries you, it is there because you have failed in your duty to God. And just here is where we need to stop and think. Instead of blaming the Lord for the unpleasant things which sometimes come into our lives, let us trace them back to the beginning, and there we shall see that most often, if not always, those things are there because of our own actions. We forget that we must reap what we sow. It is as true here as anywhere else in life. If we are really thankful from the heart for what comes to us, we shall receive other and greater blessings. This is the law of life; by it we must live, whether we will or no.

We need something of the spirit of the early Christians, who when they were called upon to suffer because they were followers of Jesus, thanked God that they were considered worthy to suffer for him. We have lost that faith, that love which relies wholly upon the Lord and believes implicitly that whatever he sends or allows to come upon us is the best thing that could come. And that is a great loss to the world. Isn't it worth while to

strive to regain what we have lost just here? How much better we should feel and be, and how much more of a blessing we should be in the world if we had the faith that they had in those early days. Such faith compels others to believe as we do. But the weak, complaining faith, which is in reality no faiht at all, repels rather than attracts unbelievers. Faith without trust is impossible.

Be ye thankful. At this season of the year we are prone to lay too much stress on the temporal blessings we have received. They are great, and for them we should fervently thank he Giver. But there are other and far greater blessings which, if rightly used, will continue throughout eternity: they are the spiritual. The temporal blessings we have for only a few short years here, but the spiritual we may have here and over there also. It all depends on us. They have been placed within our reach, and the conditions on which they may become ours are plainly stated. They are the true riches. Will we take them or will we leave them? It is the most important question in our lives, the one on which depends more than all the wealth and wisdom of Solomon.

Let us be thankful. Not merely now that the season is here; but every day, every hour which is ours here on the earth. And even then we could not sufficiently thank Him who has given us all things richly to enjoy. May he help us to have more faith and trust, and thankfulness.

## YE ARE THE SALT OF THE EARTH.

LULU M. KESLER

The Scripture says, "Ye are the salt of the earth". Again it says, "Have salt in yourselves" and "peace among yourselves." Dear brothers and sisters, so long as we have the salt of true Christianity in our hearts, we will have peace among ourselves. Again the Scripture says "Salt is good" but if the salt has lost its saltness it is good for nothing. So, dear brothers and sisters, why not arise to our duty and have true saltness among ourselves. There never was a time when we needed to be on our duty as now. There is so much to draw the Christian away from the true faith and real Christianity. If this old world would loose the salt of true Christianity I don't believe it would stand long. If ten could have been found in Sodom living righteous lives God would not have destroyed the city. So we see that salt there was lacking. If ever there was a time when the Church of the Brethren

should arise to her duty it is now.

"Ye are the light of the world." This refers to the true Christians, so if we as a church, want to win others, we want to let our light shine, and if we have that true saltness in our lives we cannot but be a light. So, dear brothers and sisters, we need to be a light to this sin cursed world in many ways.

The world and some of the churches of today are going wild after the foolish fashions. Should not the church be an example of decency and modesty in dress? Oh, why do professed Christians and some in our own beloved church, follow the indecent styles of dress? Why doesn't each member present his or her body a living sacrifice, which is our reasonable service? Isnt' it reasonable to adorn our bodies with modest, decent, clothes, and not pattern them after the world? Ye are the light of the world, not only in dress, but in life. How many let their light shine in their home before their children? In many homes called Christian, they never offer thanks at the table or the family altar. Can we expect the children to become Christians in homes like that? I once heard a young sister say, "I never heard my mother pray in all my life." She was a member of the church, had been for years. Was that letting the light shine before her family? There are so many ways to let our light shine in the paying of debts, in places we go, in our daily conversation. I pray for every member of the church that they may more and more see the beauty of letting their light shine that others may see the good works of Christians and may follow on in the foot prints of our Master.

—Poplar Bluff, Mo.

## WHY.

PART I.

D. F. LEPLEY

**Why** is there such a growing spiritual famine in the world today?

Why is the spiritual growth in the church so **slow**?

I have reference to all of the churches in general, and to our own in particular.

I know that I will be called into question on this point, and be told, and truthfully too, that the churches **are** growing right along.

And so they are, in numbers and in wealth, in temporal affairs and in downright idolatry.

But I am talking now about **spiritual** growth, interpreted in the light of God's **Word** and the Gospel of Christ.

A Catholic priest tells me

that their church is growing, because their people are **contributing** better, so that they can get their members together often and give them a "good time", a good feast and drink, "a good feeling" as he pus it.

Other preachers tell me that their churches are **growing**, since they are paying more attention to the **social** side and providing commodious basements and annexes, to their churches, with luxurious appointments, to provide entertainment for their members, such as banquets, games, swimming, gymnastics, "movies", etc. (All refined, of course).

Their congregations are growing. They have more and better activities, their attendance (at social functions) and contributions are improving, and they are paying better salaries to their "shepherds".

Are not all these things a **proof** of growth?

Very **few** of their members ever miss **one** of these social activities, so what does it **matter** if their regular religious services are **not** so well attended, so long as their **interest** in their "social religion", and their **contributions** keep up?

Did not Jesus teach and encourage sociability among his brethren, and that they should give freely?

It makes it just a little "nicer" for the shepherd, when the flock learns to take more care of itself, and he is never in want of the "fleece".

These shepherds seem to be greatly **encouraged** with the growth of their flocks.

Why, nothing but an abnormal pessimist, they say, could fail to see the wonderful **growth** of the church.

(How is your conscience?)

When God made man he gave him a will, and what we call, for want of a better name, the five "**senses**", so that he could see and hear and smell and taste and feel.

God knew that the man **needed** all of these faculties so that he could take the proper care of the material body that he gave him to live in. That body that was made out of the earth, and of course has an "earthly nature".

God **knew** that the man's material body, in order to grow and retain its strength and vigor, and to keep it fit for usefulness in the world, needed bodily **nourishment**, and that this nourishment could only be derived by partaking of just the right kind of foods at proper intervals, in just the right kind of foods at proper intervals, in just the right quantities, in just the right way.

He also knew that his material body needed **protection** from the elements of heat and cold.

Therefore, he provided all of the necessary and proper foods for his sustenance, and the materials for the protection and comfort of his body, and gave him plain, simple and minute instructions concerning his eating, drinking and clothing, so that the man that he made in his own image, his own likeness, and endowed with his own attributes, might be able to grow and make out of himself the **best** of all of God's creatures, to be a glory to God and an honor to himself.

So God gave the man the "sense" of sight that he could see to select the proper articles of food for his body; the sensation of hunger, when his body needed nourishment, and the "sense" of taste to induce him to eat when hungry.

He also gave the man the "sense" of smell, so that in connection with the sense of taste he could the more readily protect his body and health from harmful foods and drinks.

Then he also gave him the "sense" of sound or hearing in connection with the sense of sight; first, to enable him to keep his body out of harm's way, and through which to enjoy the beauties and music of nature, and the glory and goodness of God.

Then he also gave him the "sense" of touch, sensation or **feeling.** Perhaps the most pleasurable of all the "senses". That one which in most people appeals more strongly perhaps to their **earthly nature** than any of the others.

Through it comes the pleasure of the hand-clasp of a friend, the loving touch of a mother in the fondling of her child, and the embrace of friends.

But how **useful** too is this "sense", for through it we have the sensation of pain as a **warning** to provide the proper protection of the body against accidents, excessive heat and cold, and other causes of injury to the body.

(How is your conscience?)

It is clearly evident then that God gave **man** these **senses,** just the same as he gave to all the others of his creatures, for no **other** purpose than that of affording him an incentive and a means (through their **proper** exercise) to take such care of their **material** bodies so that their **spiritual** bodies within might develop into useful and happy beings, fashioned after God their Creator.

Why then is there such a spiritual f a m i n e in the churches?

Jesus teaches us that though there are various "forms" of worship through which we approach God, yet if our worship

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is only **formal**, if our hearts, our minds, our souls, our wills, are not in our **worship**, unless we worship God in or through the Spirit, yes, unless the "**Spirit**" is in our "**forms**" of worship, God cannot accept it.

"God is a Spirit, and they that worship him must worship him in Spirit and in truth." (John 4:24.)

Then why is there such a spiritual famine in the church?

Because **man** — the human species—the genus homo—has **perverted** the "**senses**" that God gave him.

The easiest way of **approach** that the devil has in perverting the mind and **heart** of man, in arresting and destroying the **spiritual growth** and fruitage there, with his pernicious and deceptive doctrines, is through the gate-ways of the "senses". (How is your conscience acting?)

It is nearly **always** true that our strongest and hardest temptations to disobey God and his laws, as they relate to our **spiritual** and even our physical well-being, come through the devil's appeals to our desires, our appetites, our lusts, our earthly nature, and man has learned to yield to the **appeals** of his **earthly** nature, rather than the appeals of his **spiritual** nature, and is trying to invent means and methods for serving God through the manifold activities which tend to **satisfy** the cravings of his **earthly nature**, and God says that this **cannot** be done, that he cannot **accept** that kind of **worship**.

Why this growing spiritual famine?

The churches have adopted a new religion. They call it the "**social** religion". **Not** the kind that Jesus lived during his life of self-denial of all of the appeals of his earthly nature, and going about among the poor, the lowly, the outcasts and the needy, doing good. But the **kind** that is gay and lively, with a continuous program of social thrills and parties, games, entertainments and feasts, among the best society.

**That** kind that satisfies the longings and the pleadings of the "earthly nature" through

the "**senses**" which God gave for higher and nobler purposes.

(Now, how is your conscience behaving?

Since God **ordained** the "senses" for no other **purpose** than the protection and growth and health of his creatures, so that they might glorify God, it is **wrong**, it is contrary to God's plan, and therefore a **sin** to use or to yield to the call of any one of the "**senses**", or the appetites or passions **merely** for the fleeting **pleasure** that it may give them.

It is a sin against God unless its **use** conforms with his ordained purpose.

It is **not** a sin to be **tempted** to indulge needlessly in any or all of the fleshly passions, but it **becomes** sin when we **yield** our wills to the temptations of our lower, "earthly nature".

The oftener we **repeat** a thing the stronger it becomes **fixed** in our nature, and the harder it is to get it out again.

The oftener we deny or neglect the warnings of our **conscience** (the Holy Spirit's pleadings), after we yield to sin, the less **effect** it has upon us, and if we **continue** this course long enough it will no longer make any impression upon us at all, and the Spirit **leaves** us, we lose our **spiritaul hunger** and wither up spiritually, even though we may be wonderfully **enthusiastic** in our worship at the shrine of our newly discovered "social (play) religion"—thus blindly keeping up a "**form** of religion" (religious idoltary), but denying the **power** thereof"—trying to **make believe** that we are serving **God** through the many activities that we engage in only to **gratify** the cravings of one or perhaps **all** of the "**senses**", our "earthly nature", to please only **ourselves.**

(How active is your conscience?)

—Connellsville, Pa.

## THE PRAYER VEIL.

By E. M. COBB

The subject of the "prayer veil" has been discussed **pro** and **con** in our publications, as well as others, time and again. It can be nothing new, but it seems to me that it is in order that it be brought before us in this light for two reasons: First, for the support of those who already preach and practice it and for the conviction of those who have little or no faith in it. This subject, as well as all others, if definitely traced, finds its embryonic state near the beginning of God's plan of redemption.

### In the Beginning.

We notice according to Paul, 1 Cor. 11:3, that God's plan in the creation is as follows: First,

the head of Christ is God. John 14:28; 1 Cor. 3:23. Second, the head of man is Christ. 1 Cor. 11:3; Heb. 2:7. Third, the head of woman is man. Eph. 5:23; Gen. 3:16; 1 Pet. 3:16. This plan of creation is evidently of God. It is stated so in Holy Writ, and was so understood later by the Christian church. In the fall and transgression in the garden of Eden, as mentioned in 1 Tim. 2:14, we deduce this: First, proof of woman's incompetency as leader. Second, woman was never allowed to usurp authority in the reformation. . . .

Now that the old idea of inferiority to man might not hinder their spiritual progress nor impeach their social influence, a safeguard of this remarkable tendency has been carefully thrown around them. In the light of this introduction let us introduce the fact that three coverings should be considered.

**Three Coverings.**

First, nature's covering which for man evidently is short hair, 1 Cor. 11:14; for women, long hair, verse 15. Second, protection coverings, illustrations of which need not be mentioned, as all are familliar with the substitutes. Third, coverings in time of prayer which resolve themselves into two, veil and the absence of the veil; for no scripture can be made plainer than the fact that the man is emphatically forbidden to veil himself in time of prayer according to this chapter. And in contrast to this the woman is asked to veil herself for the sake of herself, man, angels, Christ and God. On account of the respect for those who do not so understand, we refer, first to the objections to the use of the veil in time of prayer.

**Hair as a Veil.**

Some claim that the fifteenth verse solves the problem and gives the woman the hair as the veil. The original, however, contradicts this idea. Greek scholars are able to discriminate between **kephalan** and **peribaliou** and others who do not understand it can get the exact translation from Wilson's "Emphatic Diaglott." And again we refer to the tenth verse where the original word, **exousia,** shows that she must of necessity have this sign of authority or power. You, who are so fortunate as to read the German in some older translation, find the word **Schleier,** which means "veil." Next in the version of 1881, in the fourth, fifth, sixth, seventh and thirteenth verses, we find the word covering in some form translated "veil." The fourth reason why the hair could not be the veil intended, is from the standpoint of logic. First, it is not in any sense a

veil, because it cannot cover itself. Second, if it is a veil, the man must shave his hair off, because verse four demands of the man that he be not veiled. Third, it requires an impossibility of the woman in verse six because it says, (granting that the hair is a veil,) that any woman praying or prophesying with her hair off must so remove her hair because it is all one as if she were shaven. Fourth, how can a woman be covered and the man uncovered, according to the commandment in this chapter, when verse fourteen requires the man to wear some hair, that is short hair? Fifth, if the hair be the veil it cannot cover the woman's glory. In the fifteenth verse her hair is her glory. She is the glory of the man; man is the glory of God. We have long since learned that in praying all glory must be left behind, save the glory of God; hence the woman must be veiled because she is man's glory. The woman's hair must be veiled because it is her glory. Man must not be veiled because he is God's glory. Sixth, had it been that God wanted the hair to be the covering, and Christ instituted it that way, and Paul preached it that way, why in the name of reason would he ever have written this letter and said so much about the veil? Seventh, the women of every single Oriental church in the land of Palestine today, with the exception of the Roman Catholics, veil their heads in time of prayer, and many of the Catholics do it. This seems to me to be a great argument in favor of veiling the head by the woman in time of prayer, since these people occupy the the land in which Christianity was born.

### Man Must Not be Veiled in Prayer.

First, because he was not deceived in the transgression, 1 Tim. 2:14. Second, because he never lost his headship, Christ having never sinned. You understand, of course, that God is the head of Christ, and Christ the head of man, and man is the head of woman. As as illustration, place four perpendicular marks side by side on a piece of paper and let the first one to the left represent God, the second one Christ, the third man, and the fourth woman. This is the relation which they sustain to each other. Now remove Christ, the second one, and how can man ever get to God from whom he has gone astray? It is impossible. So you see Christ must be replaced because he is our Advocate, our Intercessor, and our Redeemer. Next try removing the third one, man, and see how woman is to get to God. What remains in her way? Nothing,

absolutely nothing. She still has Christ as her Redeemer just the same as man has, on a par and equality with man where she was in the beginning, where she should be now, and where she will be in the end. She lost nothing by the removal of man. Hence you see Christ's idea of placing this veil on the head of the woman; the veil was to destroy the authority of man, so she might get back to God. Third, because he would veil his head, Christ, away and have no intercessor, as shown above. Fourth, because he is the image and glory of God, verse seven. Fifth, because man is not of the woman but of God. 1 Tim. 2:12. Sixth, because he is veiled, and if the hair be the covering, he would have no intercessor.

**Woman Must be Veiled in Prayer.**

First, because if not veiled she will dishonor Christ by using man as a power or authority instead of Jesus, Second, because she would dishonor man by pretending him to be what he cannot be, her Savior, verse 5. Third, because she would dishonor Christ by leaving off her sign of authority, verse 10. Fourth, because she is the glory of man. Fifth, because her hair is her glory. Sixth, because of the purpose in the creation. Seventh, because of the angels, verse 10. Gen. 3:22-24; Heb. 1:14. Eighth because it is the only way that man and woman are made equal or one in Christ. Gal. 3:28. There is other commandment in the New Testament, especially given to equalize sect, race, nationality and color. Ninth, because if she claims the hair as a covering she has no promise in prayer: First, because her glory is not covered. Second, man is in the way. Third, man's glory is not covered. Tenth, because she cannot do her duty if she is to pray and prophesy veiled. Eleventh, because the church can not use her as a loyal representative, verse 2. Twelfth, because the church would not be separate from the world, for all women wear hair. Thirteenth, because the hair within itself is in no sense a veil. Fourteenth the reason above assigned, that all Eastern churches do as the apostolic church did.

**Notes.**

Now we deduce from the above arguments a few notes, that the covering is in no sense a humiliation in the sister. but is a protection to her, and thousands of them are ready to rise up and testify to the fact. First. their chastity and purity is never questioned with this protection. Second, it is oftentimes the key that unlocks the gateway to golden opportunities to do mission work. Third, we are

aware that some members speak disrespectfully of it. This counts for nothing, the unconverted often do; they say the same thing about baptism and the Lord's supper, or of the kiss, and other doctrines of the church. . . .

**Questions.**

Sisters, we close this article with these questions to you: First, in what way does it interfere with your worship? Second, when you refuse it, do you become more humble, meek and self-sacrificing, or do you find yourself growing away from the church? Third, who is considered the more loyal, you or the sister who wears it out of a true heart? Fourth, did you marry the church or the church marry you? Fifth, suppose it would be the style, then what? Sixth, do you think it is right? Rom. 3:3.

—Elgin, Ill.

—Gospel Messenger, July 16, 1904.

## CONSERVATISM.

K. D. HENRY

There is scarely any other word that is more prominently before the Christian world in general and our own beloved church in particular than the much used and often misused word, conservatism. The fundamentalists of all churches claim to be conservative, although the conservatism of some is based on but a few of God's "thou shalts" and "thou shalt nots." The evolutionist bases his claim to conservatism on the researches of science. There are churches that do not observe a single ordinance of God's house, and yet, if approached, claim to be conservative. In our own church we have the so-called conservative and progressive individual members, conservative and progressive congregations, almost without exception all claim to be conservative. Some may seem to some of us to be ultra progressive, some may believe and even teach evolution, some may have gone far from simplicity in dress, some sisters have discarded the bonnet and with it, of course, the veiling largely or altogether, and yet, in spite of what they seem to be, they claim to be conservative "at heart".

Possibly a definition or definitions would illuminate the matter somewhat. Conservatism: The disposition and tendency to preserve what is established; opposition to change; conservative; tending or disposed to maintain existing institutions; opposed to change or innovation. Jer. Taylor says, "The Holy Spirit is the great conservative of the new life."

In the Messenger of September 27, there is an article entitled "False Conservatism." An analysis of the situation,

keeping in mind Webster's definitions, perhaps will be helpful in proving just who belong to this classification. "False Conservatism." The premises of our proof must be the inerancy of God's word, the divinity of Christ, the undisputed fact that the Apostles wrote under the inspiration of the Holy Spirit and the fact that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." There are some of us who believe in God's word as given in the Old Testament, we believe in the Bible story of creation, in the story of Jonah, of Noah, etc., that some of its prophecies relate to Christ's first advent, some relate to Christ's second coming. Some of our so-called leaders are not so positive about the Bible story of creation but would like to limit it just somewhat. We are told that some of our missionaries teach a little evolution. It has been intimated that at least a few members of our various Boards are inclined to be liberal in their views and expressions. One of the leaders openly declares that there is no Scripture in the Old Testament relating to the second coming of Christ. When these intimations of unfaithfulness come to us the burden of proof in the final analysis does not always rest upon us, and these intimations do not always come from those who are not directly or even indirectly conversant with conditions, but sometimes come from those who really know because they are actively engaged in service. Some of these become disgusted and discouraged because of the inconsistency of some who claim to be conservative but who really do more harm than the faithful can rectify.

Some of us, and no doubht most of us, still cling to the old fashioned belief that the apostles wrote under direct inspiration, unless they have directly stated so, as Paul in 1 Cor. 7:6, "But I speak this by permission and not by commandment." Paul in 1 Cor. 11 writes very specifically about the woman being veiled. The hat and the veiling certainly do not go together and yet some of our sisters, wives of brethren, who stand high in the brotherhood because of present official position, or former official position, wear the hat and even proudly boast about it. 1 Tim. 2:12, "But I suffer not a woman to teach, nor to usurp autohrity over the man, but to be in silence", yet in spite of this and of other scriptures Annual Conference

has decided that the woman may preach. One remarkable feature about this decision is that not one scripture is given in sport of it. The only authority given is, "We also decide that sisters, who are properly qualified, may be licensed to preach". Revised Minutes of Annual Meeting, page 65.

During the summer four young ladies—sisters presumably—and a minister visited a number of our churches in the East. The ladies entertained by song and readings, the minister by dramatizing parts of the scripture. I do not know whether the ladies wore the veiling or not. The picture of the group certainly does not show it and could scarcely if they did because of the way in which they wore their hair. Reminds some of us of an opera troupe touring the country. The writer of the article in the Messenger speaks about a "Bolshevist propaganda" against some of our leaders because some of us find fault when they (the leaders) not only sanction but actually encourage some of these movements which are certainly not conservative. Isn't it a fact that money has been placed at the disposal of some persons in Eastern Pennsylvania and Southern Pennsylvania by some person or persons of the West to further certain activities which the East so far hasn't sanctioned? This certainly looks like some sort of propaganda to us.

This brother says, "My appeal is for greater confidence, greater faith in each other, especially in our church leaders. When your conservatism begins to interfere with your faith in your brothren you can brand it as the false kind." What about faith in God and in his word? Paul tells us to follow no man farther than he follows God. We should believe God rather than man but it almost seems as though this brother would have us follow man rather than God, even though man may be following God somewhat distantly and incorrectly. This brother says the spirit will not suffer him to keep silent but bids him denounce the "false conservatism" as found in some quarters. The word of God says there are different spirits and we are to try them to see whether they be of God or not. A spirit that bids one blindly follow man rather than God is certainly not a spirit of God.

Some of our Sunday School literature, especially "Our Young People", certainly is not conservative, certainly not literature suitable for teaching the doctrines of our church. There are entirely too many novels, many of them "love stories" and of the hundreds of

illustrations given, especially those connected with the novels, there is, perhaps, not one of a sister or brother properly attired.

We the Monitor family, believe in the scriptures, in the inerancy of God's word, in the divinity of Christ, that the writers of the Bible —Old and New—were inspired, that all of the teaching of the New Testament are as applicable today as the day they were written. We believe in education, in missions, in the command to give as taught in 1 Cor. 16. We do not believe in conforming but in a transformation by the renewing of the spirit.

Much more might be written but the fact has been fully established, we think, that the closer a church, or individual members, or group of individual members, strictly adhere to the teachings of the Bible the more conservative they are, and the more a church, or individual, or group of individuals digress from its teachings, the more liberal they become whatever their claim may be.

"As a man thinketh in his heart so is he."

"Out of the abundance of the heart the mouth speaketh."

—Thomasville, Pa.

## THE CHURCH AND THE WORLD.

(From an old scrap-book; author not known)

The church and the world walked far apart
On the changing shore of time;
The world was singing a giddy song
And the church a hymn sublime.
"Come, give me your hand," said the merry world,
"And walk with me the way;",
But the good church hid her snowy hand,
And solemnly answered: "Nay;"

"I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the world with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there.

"Your way is narrow, and thorny, and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Half shyly the church approached the world,
Anw gave him her hand of snow;
And the false world grasped it and walked along,
And whispered in accents low:
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church, with a smile of grace;
Then her pure white garment drifted away,
And the world gave in their place

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Waved in a thousand curls.
"Your house is too plain," said the proud old world,
"Let me build you one like mine,
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer;
And maidens bewitching as sirens of old,
With world-winning graces rare,

Bedecked with fair jewels, and hair all curls,
Untrammeled by gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous cause,
The angel of mercy rebuked the church,
And whispered: "I know thy sin;"
Then the church looked sad and anxiously longed
To gather her children in.

But some were away at the midnight ball,
And others were at the play,
And some were drinking in gay saloons,
And the angel went away.
And then said the world in soothing tones
"Your much-loved ones mean no harm,
Merely indulging in innocent sports,"
So she leaned still on his proffered arm,

And smiled and chatted and gathered flowers,
And walked along with the world,
While countless millions of precious souls
To the horrible pit were hurled!
"Your preachers are all too old and plain,"
Said the gay world with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of judgment, and fire and pain,
And the doom of endless night;
They warn of a place that should not be
Thus spoken to ears polite!
I will send you some of a better stamp,
More brilliant and gay and fast;
Who will show how men may live as they list,
And go to heaven at last.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to heaven,
And leave another behind?"
So she called for pleasing and gay divines—
Deemed gifted, and great and learned,

And the plain old men who preached the cross,
Were out of her pulpits turned.

Then Mammon came in and supported the church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a gospel new.
"You give too much to the poor," said the world,
"Far more than you ought to do;
Though the poor need shelter, food, and clothes,
Why thus should it trouble you?

"Go, take your money and buy rich robes
And horses and carriages fine,
And pearls and jewels, and dainty food—
The rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in."

Then the church her purse-strings tightly held,
And gravely lowered her head,
And simpered: "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn;
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the church, and they of the world,
Journeyed closely hand and heart,
And none but the Master who knoweth all
Could discern the two apart.

Then the church sat down at her ease, and said:
"I am rich, and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance, and feast."

The sly world heard her, and laughed within,
And mockingly said aside:
"The church has fallen—the beautiful church,
Her shame is her boast and pride."
Thus her witnessing power, alas! was lost,
And the perilous times came in;
The time of the end, so oft foretold—
Of form, and pleasure, and sin.

Then the angel drew near the mercy seat,
And whispered in sighs her name.
And the saints their anthems of rapture hushed,
And covered their heads with shame,
A voice came down from the hush of heaven,
From Him that sits on the Throne,
"I know thy works, and what thou hast said,
But, alas! thou hast not known

"That thou art poor, and naked, and blind,
With pride and ruin enthralled;
The expected Bride of the heavenly Groom
Is the harlot of the world!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace,
So, now, alas! I must cast thee out
And blot thy name from its place."

# BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

## THAT NEW INTERPRETATION.

In our last we refrred to a new interpretation of the scriptures which magnifies the spirit to the ignoring or exclusion of the form of the commands and ordinances quoting Peter who says, "No prophecy of scripture is of any private", or special "interpretation." That we are not at liberty to give the "letter" a speical interpretation to harmonize with the spirit we conceive to be in it, or want to be in it.

It may not be generally known that a prominent elder and missionary recently presented to the district meeting of his state district a paper asking that persons from pdeobaptist churches along with single immersion churches be received into our church at their request on their baptism, or in plain terms asking that any "form" of baptism be recognized.

This is the fruits of this "new interpretation" which places all the stress on the spirit,—the spirit claimed to be in them,—to the exclusion of the form of the command and ordinances.

And do you know this is the method by which many of the churches of Christendom have gotten rid of some of the ordinances of Christ? Just claiming to have the spirit but refuse to obey the command. This new interpretation is leading us in the same direction.

By this so-called "truer and more spiritual interpretation" it has been found out (?) that the "forms and rites," or commands and ordinances are "but signs or symbols of spiritual truths." This lowering commands and ordinances of the station of signs or symbols has done away with them in many churches, and why not if we can get the spirit without the literal form? Why baptize, wash feet, partake of the supper and the loaf and cup if we can get the spirit of them without the "form", without obedience? Which is worse, to put too much stress, (which is only a supposition not yet proven) upon the form or to claim the spirit without the form? "Oh, well, we must have the form, the rites to get the spirit." Well, then, which should we stress the result or the cause that produced it?

John Wesley said "baptism is the outward sign of an inward seal, but we cannot expect the seal without the sign."

Very true, don't you think so? Just why he called it a "sign" he did not say, just as those of this "new interpretation" notion do not tell us why they call the "forms and rites signs or symbols", and so taking this view of it, we need not expect the result, the "seal" or "spirit" without the "forms" and "rites," in short, without obedience.

Can an accountable person get to heaven without obedience? Isn't obedience keeping the forms and rites of religion, the commands and ordinances of Christ literally? If so, then how will we get to heaven without obedience to these so-called "forms and rites?"

Brethren, beware of the "new interpretation" theory. It has done, and is doing much mischief in the world. Many souls are being led away by it from the "**form** of doctrine delivered to us." By this private or special interpretation of the scriptures, they can be made to teach any pet theory or fancy we may attribute to them. By this method of interpretaion we may get baptism out of the plan of salvation as some have done. We may get feetwashing out of the way as some do, or we may get the salutation of the holy kiss, or the prayer veil out of the way as many do.

In short, by it we may spiritualize all the literal commands and ordiances and do away with literal obedience. This new interpretation is pernicious and mischievous. Let us not be led astray ."Take heed that no man deceive you."

## PAPERS AND PARTIES.

It is conceded that the world would be as well off if some papers were not published, and this may be true of the church, but contrary to the commonly accepted idea, papers do not make parties. Our church papers were consolidated some years ago, largely because of that notion, when in fact, the conditions that gave rise to different papers continued to exist. Parties arise before papers are known. When a company or body of people avow certain principles as expressive of their notion of civil, political, ethical or religious convictions, they as a matter of course, feel the need of some medium of getting those convictions and principles before the public, so that those of like convictions may be drawn closer together, for mutual encouragement and strength in the promulgation of the principles for which they stand, hence a paper is launched as being the best means of doing this. It is true, however, that a paper may change the trend of thot thru its editorials and its staff of

contributors until it may drift entirely away from the principles held by its original founders. Its constituency in such case, is confronted with the alternative of following the changed trend of thot or of seeking some new avenue thru which the principles that originally gave rise to the paper, may still be kept before the public. If in such case, its patrons have no settled convictions of their own, and are willing to follow the new trend of things no definite steps will be taken. But, if its patrons have convictions of their own and see no way of changing the paper from its present, to its original status, it is easy to see what will happen.

## ONE CHURCH PAPER, OR TWO?

This is a question that has troubled many of our brethren for a number of years. Some of them have felt that more than one paper would tend toward a division, and what they passed through with at the time of the other division more than forty years ago left them with a horror of anything that in any way might be imagined to savor of division. And it is not a good thing for God's people to be divided: they all ought to work together, to be of one mind, one heart, have but one desire, and that the good of man and the glory of God.

But men are not that way: they are selfish, think more highly of themselves than they ought to think, and sometimes are inclined to believe more in their on weak wisdom than in the infinite wisdom of God. They ridicule some of his commands, say he did not means them to be obeyed. They refuse to let the other fellows, the ones who do believe that God meant what he said, that he still means it, and will mean it till the end of the chapter—they refuse to let such be heard. What is to be done about it? Must these who uphold the teaching of the Book remain silent because the publishing interests happen to be under control of men who do not believe that the Book means all it says?

That has been and is the condition which faces us today. What are we going to do about it? Suppose for a moment that the columns of the Messenger were to be thrown open and those who do not at the present time believe in the policy which has controlled the church paper for some years should be invited to write for publication what they believe is needed in the church. This might be done to get rid of the other paper; but as soon as the publihsing of it had stopped and its spu-

porters had been told that the Messenger was to continue the work, when all had been disorganized, then would come a change back to the present policy. The main object in the minds of some seem to be that anything is fair so long as the other paper can be gotten rid of.

This may seem like a harsh judgment; but is it? Who is there that thinks for a momnet that the stopping of one paper would change the fixed belief of the directors of the other? And in such cases promises are no good. How many have we in official positions in the church who most solemnly promised one thing when they were elected to and accepted the office, who are now using all their influence to destroy the very things they promised to uphold? It isn't a pleasant thought, but it is true for all that. It doesn't seem possible that men who have done thus could ever have their word taken again; at least it does not seem that they should ever be put in positions of trust and influence again. But even of that there could be no sufficient assurance.

We ought not to be afraid of the truth, and we ought not to wish to throttle a paper that publishes only what is true. If there has been error, point out the error; if there has been truth, accept it and thank God for it. All the wisdom and spirituality of the church are not to be found in one place or in a small number of the members. There are many outside of Illinois and Missouri who love God fervently and want to see his cause prosper. Persecution never has been a Christian proceeding, whether it was done by the Roman emperors, by the inquisitors of Rome, or by the more refined methods of modern times. And it all seems to come from the same source.

What are we going to do about it? We have two papers; we have two distinct bodies of believers, and they do not agree. We are divided in heart. I do not believe or think as some do. And yet the early Christians were of one mind. What is wrong with us? How are we going to get back to the state of the primitive church? By getting farther away from or closer to the Word? It must be in one way or the other, for some of us want to get back where we were, where we promised to stay throughout life, and some do not want to. What are we going to do about it? Something must be done, for we cannot go on as we are. All of us love the church, all of us want to see her prosper. But how are we to come to a unity of belief? This unity of belief, if it is to amount to anything,

must be in no way different from the belief of the apostles: it must include the teachings of Christ, all of them, for he said that his followers should teach all things that he had commanded to the apostles. Is there any way to get away from that? Who is there that wants to get away from it?

Brethren, it is a critical time in the history of the church. We are to decide whether we are to be true or false to the teachings of the fathers and of the New Testament. What shall our decision be? Are we to lose our place as a church which obeys God? We did run well for many years; what doth hinder us that we now falter and are on the point of dropping out of the race?

Another thing. How often we have heard the brethren thank God that we were living in a land of religious liberty, where each one could worship God according to the distates of his own conscience. Are we now going to take the position that a part of the church shall not be allowed to do this, even though they are the part that wishes to cling most closely to the Book? God forbid.

It isn't a time for getting angry with our brethren: that time never comes. But it is a time for earnest study and fervent prayer to God for guidance. If we have not the Spirit of Christ we are none of his. It has seemed to a good many of us that the Messenger no longer stands for the faith which we accepted and promised to follow, and for that reason we feel that there ought to be some other medium through which those who believe as we do can be encouraged to press on in the way on which we set our feet many years ago. If this be disloyalty to the church or to our Savior, may God open our eyes that we may see the truth as he would have us see it. It is to him, through his Word, that we look for guidance. May he ever guide our feet along the path our Master trod.

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Watch for date on the wrapepr or front page of your Monitor. If it reads Jan|25 it means your time expires December 31. We want you to go along with our growing Monitor family thru the coming year. Send in renewal at once.

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A subscription to the Monitor would make a valuable Christmas present for your friend or children. Suppose you try it.

## DOES WEARING PLAIN, MODEST CLOTHING CAUSE MEN AND WOMEN TO LIE AND STEAL?

J. H. BEER

Since reading an article in the Gospel Messenger of August 23, page 542, the question heading this article came to me.

Is the wearing of plain clothing responsible for all the inconsistencies in the lives of the members of the Church of the Brethren, or are there any good Christian men and women in the church who are not thieves and liars who represent the order of the church in simplicity of dress? Yes, many of the most honored and respected citizens and members of the church are those who respect the simple modest life as taught in the New Testament. While the writer of the article referred to claims to believe in plainness, yet the whole line of argument is against such a claim. To condemn a right thing because evil men and women have abused it is no reason why men should not obey the truth. To illustrate my point: In Dr. Adam Clark's commentary on the agapae or love feast, he says it was observed by the primitive church until the middle of the Third Century, and having been abused was prohibited by the Council of Laodecia. (Because of abuse they quit observing it.)

Let us look at another, John 13: Jesus meets with his disciples before he ate the Lord's Supper. He washed their feet. After this he pointed out the traitor who betrayed him the same night with a kiss. Shall we discontinue washing the saint's feet and the salutation because there was one of their number possessed with the devil and did wrong, or shall we discontinue living the plain modest life because there are those that do wear plain clothes and do wrong things? **Certainly not!** Such a course of reasoning would do away with all doctrine and every principle of righteousness, for all have been violated some time or other by some one. It is a fact that the New Testament does teach modesty of dress, simplicity of life and separation from the world. (1 Tim. 2:9; 1 Pet. 3:1-6). Jesus says, "Ye are not of the world even as I am not of the world, I have chosen you out of the world, therefore the world hateth you."

Dear brethren and sisters, worship God in spirit and in truth, and "glorify God in your body and in your spirit which are his."

—Denton, Md.

## WHY?

PART II.

D. F. LEPLEY

Paul in his letters to the Galatians, the Colossians and the Corinthians, explains very fully and clearly that "these cravings of our earthly nature conflict with the Spirit, and the Spirit with our earthly nature."

"These are two contrary principles, so that you cannot do what you wish, but if you follow the guidance of the Spirit you are not subject to law. The sins of our earthly nature are **unmistakable.** They are sins like these: 'unchastity, impurity, indecency, idolatry, quarrels, strife, jealousy, outbursts of passion, rivalries, divisions, dissensions, feelings of envy, revelry, drunkenness, immorality, uncleanness, passions, evil desires, greed, anger, deceit, malice, slander, abuse, lying, stealing, licentiousness, adultery and such like evils,' and then he concludes by saying that "I **warn** you as I warned you **before** that those who **indulge** in such things will have no **place** in the Kingdom of God."

(Now, how is your conscience treating you?)

You will notice that practically all of the sins that Paul enumerates here are the **result** of the **illegitimate** use of one or more of our God given "senses", and it is unquestionably **true** that every time that we feed our "**earthly** nature" by **using** any one or all of our **senses** for **self-gratification** only, we rob and **starve** our **spiritual** nature.

It is possible therefore to **feed** our earthly nature to the **destruction** of our spiritual nature, and vice versa.

**Why** is there such a growing spiritual **famine** in our **church**?

"A wonderful and horrible thing is committed in the land. The prophets (pastors) prophesy **falsely** and the priests (elders) bear **rule** by their means, and my people (the members) **love** to have it so, and what will you do in the end thereof?"

The same thing that applies to the sheep of the flock applies to the shepherd, and it is just as wrong for the shepherd to disobey the laws of God (and many do) as it is for the flock.

It is just as **wrong** for the shepherd to **covet** power over the flock as it is for one sheep to cheat another one out of his home nest.

It is just as **wrong** for the shepherd to be **grasping** after the **fleece** as it is for one sheep to steal another one's mate.

It is just as **wrong** for the shepherd to attend any kind of an entertainment for **pleasure**

only, or compete for a material **prize**, though he **professes** to do it for a "religious" purpose, as it is for some of his flock to **gamble** on a horse race, a prize fight, or for money.

It is just as **wrong** for the shepherd to go out "joy-riding" on Sunday as it is for the flock to stay away from the Sunday **services** (the mess table) and go to a ball game.

It is just as **wrong** for the shepherd to **covet** or wear worldly clothes as it is for the "ewes" of the flock not to want, or wear **any**.

It is just as **wrong** for the shepherd to be **envious** or **jealous** of a brother shepherd or any one of the flock as it is for one of the flock to **kill** and devour another.

It is just as **wrong** for the shepherd to **feast** himself **sick** at a church festival as it is for the flock to get gloriously **drunk** at an all night debauch in some back alley "resort".

It is just as **wrong** for the shepherd to **gratify** his "sense" of **feeling**, while worshiping at the shrine of his "social religion" at a real "live" church entertainment or training camp "hike", as it is for his flock to indulge in a "free-for-all" low down, all-night dancing "spree". They both have the same purpose.

It is just as **wrong** for the shepherd to **entertain** improper thoughts or **desires** towards a good looking "ewe lamb" of the flock as it is for one of the flock to commit **adultery** with another.

God does not list sins as big or little, vile or heinous, black or white, genteel or vulgar, but according to Christ's and Paul's teaching. They place them all under one heading, namely, **sin**. And it matters **not** whether they are indulged in by the most refined and genteel shepherd that moves in the best society, or the blackest sheep in the flock, or even the outcast. **Neither** of them has any **part** in God's Kingdom unless they repent and get clean. Because in God's sight one is as filthy as the other.

(Now, how does your conscience treat you?)

Why have we such a spiritual famine in our church?

Because we are patterning after the world, and as the shepherds go, so the flocks go. Besides many of our shepherds feel that their subsistence depends largely upon the generosity of the flock, and in their **desire** to gain and retain their good-will, they **allow**, and in too many instances **encourage** them in the illegitimate **exercise** of their "senses" for their mutual **pleasure**.

Their conscience at first tells them that they are guilty of sin, but they have not the

courage to acknowledge their short-comings or to warn and admonish, and if need be to chastise, to save the flock from the pit.

Then again, they **fear** the accusing **reminder** of their flock that "**you** are as bad as **we** are", and so far the sake of **peace** in the flock, they together **drift along farther** and **farther** away from the "peaceful shore" of righteousness and truth, until the conscience becomes too **hard** to feel, and the spiritual famine becomes so acute that starvation sets in, and both shepherd and flock alike, refuse to accept Jesus' remedy for "carnality", that is, to "deny **self**", to take up his cross daily and follow **him**, **instead** of following their fleshly **nature**, and allowing the weeds and briers of this world to choke out the **Spirit**. The tragedy of it all is that the devil **leads** them to **believe**, and they **do** believe finally, that they are serving **God**, and "do not know that they are poor and miserable and bilnd and naked".

(Now, how does your conscience treat you?)

The remedy? Obey God—accept **Christ's** remedy—that is, **crucify** the flesh, that earthly, animal **nature**—deny self (the "sense")—crucify them upon the cross **daily** and **live** the Christ **life**.

Let God clean out your **heart** so that Jesus can **live** there. And then **go** where he wants to **lead** you. Then the refreshing showers of God's grace will cause to bring forth an abundance of spiritual **fruitage**, and there will not any **more** be a **famine** in our churches.

May God give us **true** shepherds who **know** the "husbandman" and that **care** for the sheep.

—Connellsville, Pa.

## TO WHAT SHALL WE CONTRIBUTE OF OUR MEANS.

By J. H. CROFFORD

God loveth a cheerful giver. (11 Cor. 9:7.)

The opportunities for giving are innumerable, and with no plain "thus sayeth the Lord" where to give, he lets us depend, as our guide in giving,—on the spirit of the Gospel.

We hear it repeatedly said: "All we have is the Lord's." Without arguing the quetsion, would it not be better said, to say: All we have came from God? A father divides his means among his children and loses control of it. God showers his blessings upon the human family and permits them to be free acting moral agents to dispose of the means with which they are blessed accord-

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ing to their own wishes. God never takes it back and stores it in a vault to bestow upon another.

Being free to use the means which we are permitted to acquire, will God love us if we give cheerfully to the evil amusements of the present day? Will God love us if we give cheerfully for the gratifying of the lusts of the eye? Will God love us if we give cheerfully for the gratifying of the lusts of the flesh? Will God love us if we give cheerfully for the erecting of breweries, distilleries, picture shows, tobacco industries and innumerable industries of the same nature? The answer to all the above is, **no.** Why not? Because they are not **ordained** of God and are emphatically contrary to the **spirit** of his word.

The government plans fo the erection of public buildings, federal, state and county buildings, such as capitols prisons, alms houses and public school houses, all for the good of the public, and arranges for the payment of them by taxation. How about giving of our means for these purposes? When we give to these causes we are helping to protect our fellow creatures from evil doers, ministering to the wants of the poor, and paying for an education for the rising generation, — yielding obedience to the powers which be. Let every sould be subject unto the higher powers, etc. (Rom. 13:1.)

The whole human famliy is God's, and, fortune has not smiled upon all alike; we have the poor always with us. He that hath pity upon the poor lendeth unto the Lord. (Prov. 19:17.) The plan of salvation is for all and requires means to carry it to the whole human family. Does not the giving to such causes subscribe to the teaching and spirit of the Gospel?

Should we give to all institutions claimed to be for the good of the public? We have many of them. Some go begging while others pay for all they get. They in general have the same selfish motive, financial gain. Our colleges belong

to the begging class. They solicit endowments on the claim that they are a benefit. A benefit to whom, the rising generation or the faculty? Are they interested most in the future of your child, or their own large salaries, which? Everyone going there for an education is expected to pay for it, to which we do not raise a word of protest. If a college is a business proposition from which the faculty expects to earn a livelihood, then it should be financed like other business institutions, by the persons financially benefitted. Because your child has the privilege of entering the college, if he pays, is that any reason that you should donate $500 or a $1000 to it? Does God's word teach anything about endowing institutions of learning? Shall we withhold from some other cause, our hard-earned savings, to create a lucrative position for the educated?

Our railroads are another of the many institutions created for public benefit. Like the college, you pay for all you get from them, and they pay for all they get. Their motive is selfish; they are seeking wealth; they have insitituted an industry from which to reap gain, the same as the former institution referred to, but they beg for nothing, and if you invest with them you share in the profits of the business. Shall we give to institutions of this class? It is our duty to provide for our families. (1 Tim. 5:8.)

Shall we give cheerfully to the building of edifices in which to worship? God built, or instructed to be built, but one temple, and it he caused to be torn down.

Should we give freely to the man who would make merchandise of the Word of God and refuse to preach without being given a position as a pastor where he can locate and preach regularly at one or two appointments? The hireling careth not for the sheep. (John 10:13.) This is the Word of God and cannot be gainsaid, regardless of how pretentious he may be about the welfare of his parishioners. Withhold the salary or let some church offer a larger one, and he will soon be gone. Does this way of preaching comply with the great commission: "Go ye." Does God love a cheerful giver to a cause not in accordance with his will?

—Martinsburg, Pa.

## EVANGELISM.

L. I. MOSS

The need of the world is great. Men are dying every day on every hand without Christ. Thousands need salva-

tion.

Paul says in Rom. 1:16, the Gospel is the power of God unto salvation. The thing the world needs is the Gospel.

True evaneglism is taking the Gospel to the world. If the lost are saved, it will be because they have had the gospel brot to them. The whole gospel, not a part of it. Without it they are lost. No compromise will do.

Now if we need this kind of evangelism, what kind of evangelists do we need?

We need evangelists who first feels the need of the world. We need evangelists who have that passion for lost souls which Jesus had. Much of our present evangelism does not reach the need of the world. It does not give to the world the Gospel, therefore does not save. Too many of our evangelists in our own dear church are compromising in every way to make a big show and get large numbers, and have but little concern for the real saving of souls. Many of our church problems which are now before us, are here because of unsound evangelists.

Some of our good elders and leaders have tried to lead the church aright, and have succeeded, and have built good strong churches. Along comes our present day evangelists, they begin to belittle the good, faithful elders and leaders, and ridicule the church of the past. Then they begin to throw away this doctrine and another, and compromise.

It doesn't matter about the lodge. It doesn't matter about the picture show or dance. The plain, modest attire is just an old fogie notion of the the old elders and a few others who weren't educated and didn't know any better. Then next goes the prayer veil.

Brethren, will this kind of procedure take the gospel to the world? Will this kind of preaching save the lost? Will this kind of evangelism meet the approval of God?

Isn't it sad the Church of the Brethren which has stood for the whole Gospel, to the whole world for more than two hundred years, now opens her doors and is corrupted by this modern evangelism?

Many of these are not God sent.

Let us pray the Lord of harvest to send laborers into his harvest field. They will be the right type, and God can work wonders yet.

—Fayette, Ohio.

## LOVE THE MOTIVE TO CHRISTIAN SERVICE.

By LEANDER SMITH

No act can be better or worse than the motive which gives it birth, since the motive determines the quality of the act.

The great motive power in all Christian service should be the love of Christ. Paul says, (11 Cor. 5:14), "The love of Christ constraineth us." This "us" of course means, Christians, for he was writing to the Church to "them that are sanctified in Christ," and as John puts it, to those whose "sins are forgiven for his name's sake." This shows that the love of Christ is the constraining motive in Christian service. No other motive is needed or is acceptable in Christian service.

Many confuse salvation and service, or salvation and reward. Salvation is always spoken of as a gift; never as a reward. "Eternal life is the gift of God, Salvation is of grace—not of works". (Eph. 2:8). Paul tells us in (1 Cor. 3:12 to 15) that one man receives a reward for faithful service in addition to his salvation, while another man's works are burned, yet he himself is saved so as by fire. If this man's works were all burned up then he was not saved by works. He suffered loss, but not loss of salvation, for Paul says he was saved. The loss he suffered then was the loss of rewards which would have been his had he been faithful in the right kind of service.

The two men mentioned in the above paragraph by the great apostle were both saved and exactly in the same way—by grace through faith, and that salvation was not of works, lest they should boast. But one man in addition to his salvation had reward for faithfulness. These rewards did not procure nor secure his salvation, but were in addition to his salvation.

The procuring cause in each case was the same, but the faithfulness was different, and so the rewards were different.

There are but four motives to service, so far as I have ever known. And they are these: First, to get the praise of men; Second, the fear of punishment; Third, the hope of reward, and Fourth, the Love of Christ. One or more of these four motives is back of all intelligent action. The one who serves for the praise of men, gets his reward in this life. The one who serves from a sense of fear renders a slavish service; and the one who serves for reward, renders a selfish service, but he who serves because he loves Christ is moved by the noblest

impulse that ever stirred God, angels or men. Perfect love is without fear and without selfishness; it is God-like. There is no service like his who serves because he loves.

Those who serve from a sense of love are far more careful and accurate in their obedience than those who serve from a sense of gain or loss. Those who serve from a sense of gain or loss substitute for strict obedience, where it suits their convenience, saying: "We suffer no loss by it," but loyal church members serving from a sense of love must render **perfect** obedience, not considering the question of inconvenience, for it is suffering that proves our love and loyalty to the cause of our church and blessed Saviour. These tests were given by our Lord to prove his people's love. We are not to be "crowned" because we "strive," but because we "strive lawfully." (See II Tim. 2:5). These tests given to God's people determine their faithfulness. They show whether we are willing to make our Lord and his cause first and our obedience to him complete or not.

Love never asks "how little obedience can I get by with, how far can I ignore the rules of my church, and set aside the Scriptural injunction and be safe?" but, "how much can I render"—not "what else can I escape," but "what more can I do?"

My dear readers, before I conclude this article I want to bring you face to face with a few vital questions. Is love the great motive power in your Christian life? "What doth the Lord require of thee?" "How much can you be wrong and yet be safe?" "What wlil be the basis of percentage for passing on the judgment-day?"

If you are not rendering a perfect obedience which means the highest Christian service, and the greatest Christian joy. You know the reason why.

—P. O. Box 272,
Phoenix, Arizona.

## ARE WE ASHAMED?

C. E. WINE

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to everyone that beileveth."

While this short scribling shall not be intended as an accusation against anyone, it is my desire to point out a thing or two of what I consider a first class **cowardice** in the eyes of our Father in heavn! If it should be possible that such a fine article as was given in the "Monitor" of November 1, on page 9, on the

subject of ("Has God Changed?") was sent into the Mointor press without any name or locality of its origin, purposely to obscure oneself of being accounted of by some so-called "enlightened brethren", —in my judgment and understanding of **God's own judgment**, that very individual would seem to be strangling for the want of a bit of manhood, to say the least. And yet, in my short career of Christian adventure, I have observed many instances manifested by men, otherwise stalwart, who for the want of red-blooded manhood, let satan tincture their lives with just such venomous cowardise. I hope there is no brother who wishes to venture to hold up such a worthy publication as the "Monitor" that will ever let it be proven either in time or eternity that he is so puny or made of such poor metal. Because if there is anything that makes me want to belittle either a man or a newspaper, certainly it is for being cowardly toward belching up the pure unadulterated truth! **What it is! and who did it!** Is it not easier to be a "Daniel" than a "Judas"?

Now do not understand this "finger" of mine to be pointing toward anyone in particular: **only** toward those who are characterized with such **littleness.** I have come in contact with such "brethren" by the **dozens.** I believe that there are plenty of men in the "Church of the Brethren" who would, if they were true to the dictates of their own conscience, get their pens into the "Monitor ink" and come out flat-footed for a multiplication of wholesome articles, was it not for the fact that they have **one** of their feet at least, painfully caught in the trap of religious confusion. Cut that foot off, Brother! Is it not better to disconnect yourself from one "unruly member" than for your whole body to be cast into hell?

Oh! Excuse me! That's too plain! That's the way Jesus taught! It's too plain! (?) Come, let us reason together! Did you ever dig up a history of humankind ever entering into a covenant with God as a people, who did not digress from that covenant in the form of democratic majorities? **Come home, dear brother, to your Savior who love you! Come home! Come home!**

—Box 881, Route B,
Reedley, California.

REMARKS:—We think the author of the article referred to, gave his name in a letter enclosed with the article but we failed to make note of it. We now give space for the above article, anyway, because it contains some very suggestive thoughts.—Ed.

## THERE IS NO HELP AT THE GATES OF HELL.

The days were dark for the house of Saul;
For the man of God had died
Who had vainly sought to lead the king
From the mountaintops of pride.
How sad the king, no one can tell;
For he looked for helped at the gates of hell.

What should he do in the hour of need?
For the foe had pitched his tent;
And the king, afraid of the mighty host,
To a woman of Endor went.
No man of God to ask or tell,
So he looked for help at the gates of hell.

And the king, disguised in a beggar's garb,
Came unto the witch at night,
And he prayed that she might bring the dead
Up into the realms of light.
"Oh, bring up the form of Samuel!"
And to look for him at the gates of hell!

And the place was dark, and the sounds were weird,
And the king was sore afraid;
And he bowed his face till it touched the earth
In his piteous plea for aid.
And the woman cried, "It is Samuel!"
But her voice was like the voice of hell.

And out of the ground a form came forth
Like the form of the man of God,
And his wrods rang out like a thunderbolt,
And they smote like an iron rod.
So Saul was told, and he knew full well:
"There is no help at the gates of hell!"

And the king went out from the dismal cave
With a heart enwrapped in gloom,
And he led his men to a grim defeat,
And he went to his place of doom.
And this is the toll of his funeral knell:
"There is no help at the gates of hell!"

Ah, the devil plays with the griefs of men,
And his dupes still pay the fare!
They turn from the Lord and his saving love
And the help that comes through prayer.
Farewell to God, to heaven farewell,
For those who seek their help in hell.
—Selected.

## CAMPAIGN—FOR PRESIDENT OR FOR CHRIST—WHICH

ELIZABETH ERB.

Another preisdential campaign has gone down into history. The strenouus efforts, the earnest persuasions for candidacy live only in memory. Results are yet to be tested and tried. Those who are nearing the three score and ten milestone, need not be over observing to note many changes in the attitude some of our brethren take to worldly campaigns. Well do we remember the time when brethren who were wrought upon to ballot their convictions, were admonished to avoid all hilarious revelry of the time. Not so now. Brethren sound their preference from day to day, from the public thoroughafre, to the once sacred pulpit. How about this contrast? If those pioneer brthren were right, then we are going wrong. If we are right, they were wrong.

Who will dare say those brethren were wrong? Those men, men who labored by the

sweat of their brow to provide food and raiment for their families, who carried the word of God in their pockets daily, that they might study their sermons at every opportunity available, who travelled miles on foot or horseback, sometimes fording or ferrying dangerous streams, and in mid-winter facing severe snowstorms, to give the Gospel message to an eager people? Those brethren cast their ballots for Christ. They led their families and others into the church. God blessed their earnest efforts, caused the church to grow and prosper, and left it to us as a rich heritage.

A minister of this day, one who studies hard to give his congregation the very best, in one of his sermons prior to the June primaries, first read the names of those suitable for his audience to vote for, thereby causing the real essence of his sermon to become hidden in the prelude. Another gave a splendid sermon on the "Test of Discipleship", but it was so seasoned with influence to ballot for a worldly kingdom that the soul saving power was almost lost. Another gave a fine sermon on "What Lack I Yet?", bringing to our minds many things for serious thought, when at the close of the service, others brought in our late campaign and the names suitable for ballot, thus diverting our thoughts from that great question.

Worldly kingdoms have their place in the world, but not in the pulpit. Christ said, "My kingdom is not of this world." He went into the sngnagogue and taught; from the impressions made we can know he did not teach for worldly office. From the answers Felix and Agrippa made, we can know Paul taught of righteousness, temperance and judgment to come. When Philip joined a traveler on his way and found him reading the prophecies concerning Christ, he began at that scripture and taught him Jesus.

Our old brethren, heralds of the gospel in all simplicity and purity, were loved and respected for their nonconforming and nonresisting principles. Some claim we should let the world know where we stand on some of the live issues of the day. A few weeks enthusiasm may stir setniment for a worldly campaign, but an earnest, unwavering, spirit-filled life time is a fine ballot for Christ. The brother who has lived a good Christian life, has not used tobacco in any form, I care not whether he be farmer, mechanic or merchant, has given to all in his employ, and the world around him, his ballot against tobacco. The sister who rears her family without harmful drinks in the home at

any time, is teaching her sentiment on temperance to all who may cross her threshold.

O brethren and sisters, is it not high time we awake to a realization we are drifting worldward step by step? Let us renew our covenant with God, and vote for Jesus Christ, not once in four years, or once a year, but every day of our lives. Let us vote for him in our conversation, our dealings, our appearance; with our purse, and in every way.

—Yale, Iowa.

# Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## OUR MONTHLY TEXT.

**Let everything that hath breath praise the Lord. Praise ye the Lord.** (Psa. 150:6.)

"Let all that breathe, with
glad accord,
Lift up their voice and praise
the Lord."

### Some Scripture References.

Sing, make a joyful noise unto the Lord. Psa. 95:1; 98:4; 100:1, 2; and others.

The first song mentioned in the Bible is that sung at the laying of the founadtions of the earth, "when the morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

From Isaiah. Isa. 12:4, 5; 35:10; 42:10.

At the bringing up of the ark of God from Jerusalem. 1 Chron. 16:7-9, 23, 29-34.

At the last supper: they sang a hymn and went out. Matt. 26:33; Mark 14:26.

Apostolic teaching. — Sing with the spirit and understanding. 1 Cor. 14:15. Speaking to yourselves; making melody to the Lord. Eph. 5:19; Col. 3:16. Expressing cheerfulness. Jas. 5:10 (Am. Rev.)

In heaven, the redeemed and all creation praising God. Rev. 5:9-13; 14:1-3. Song of Moses and the Lamb. 15:3, 4. At the marriage supper of the Lamb. 19:5-8.

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Daily Readings.
DECEMBER.

1. Mon.—Psa. 78
2. Tues.—Psa. 79-81.
3. Wed.—Psa. 82-84
4. Thu.—Psa. 85-88
5. Fri.—Psa. 89
6. Sat.—Psa. 90-92
7. Sun.—Jno. 9:1-41; Rev. 19:1-8
8. Mon.—Psa. 93-96
9. Tue.—Psa. 97-101
10. Wed.—Psa. 102, 103
11. Thu.—Psa. 104
12. Fri.—Psa. 105

13. Sat.—Psa. 106
14. Sun.—Jno. 11:1-44! Psa. 91:1-7
15. Mon.—Psa. 107, 108
16. Tue.—Psa. 109-111
17. Wed.—Psa. 112-115
18. Thu.—Psa. 116-118
19. Fri.—Psa. 119-1:48
20. Sat.—Psa. 119:49-88
21. Sun.—Luke 19:1-10; Psa. 24
22. Mon.—Psa. 119:89-136
23. Tue.—Psa. 119:137-176
24. Wed.—Psa. 120-126
25. Thu.—Psa. 127-132
26. Fri.—Psa. 133-136
27. Sat.—Psa. 137-139
28. Sun.—Matt. 25:31-36; Rev. 14:14-16; 20:11-15
29. Mon.—Psa. 140-143
30. Tue.—Psa. 144-146
31. Wed.—Psa. 147-150.

## PRAISE THE LORD: PSALM 148

(Tune—Rock of Ages)

Praise the Lord from heavens high;
Praise him in the lofty sky;
Praise him, all ye angels bright;
Praise him, all his hosts of light;
Praise him, sun and moon afar;
Praise him, every radiant star.

Praise him all ye heavens high;
Waters, drifting through the sky,
Let them praise Jehovah's name,
For he called them and they came.
He has fixed their places fast;
His decree shall ever last.

Praise the Lord from earth below;
Monsters through the deep that go;
Fine and cloud, and snow and hail,
And the obedient stormy gale;
Hills and lofty mountains all,
Fruitful trees and cedars tall;

Beasts and cattle everywhere,
Creeping things and fowls of air;
Kings, and men of humble birth,
Princes, judges of the earth;

Youthful men and virgins all,
Aged men and children small;—

Let them praise with one consent,
For his name is excellent.
Glorious he, o'er earth and sky;
He has Israel raised on high.
Praise him, saints, with one accord;
People near him, praise the Lord.
—The Psalter.

## THANKSGIVING: Psalm 65:9-13.

(L. M.—May be sung to the tune Baca)

Thou visitest the earth with showers,
Thy boundless store supplies its need;
For fields enriched and well prepared
Thou dost provide the sower's seed.

The furrows where the seed is sown
Are softened by thy gentle rain;
Thy gracious care and providence
Supply and bless the springing grain.

The year with goodness thou dost crown,
Thy ways o'erflow with blessedness;
The hills and valleys, clothed with green,
Are joyful in their fruitfulness.

The pastures teem with flocks and herd
The golden grain waves o'er the fields,
All nature, singing joyfully,
Her tribute of thanksgiving yields.
—From Bible Songs, Nok 4, Copyrighted 1909 by United Presbyterian Board of Publication. Used by permission.

**The Psalter** and Bible Songs, No. 4, metrical versions of the Psalms are two books that I have found helpful in the devotional study of this part of the Bible. Both are published by the United Presbyterian Board of Publication, Pittsburgh, Pa.

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## VAIN GLORY.

Some persons covet wealth,
Some scale the hill of fame,
And all their vital powers exert
To circulate their name;
They boast of their attainments,
And tell what they have done,
How many were converted
By this or that great one.

They say their church was formal,
And very dull and slow,
Ere they assume their stations,
Their trumpets for to blow;
But how great power is won,
And thousands are converted;
Since they have gained the sway,
The world is much divertde.

They try to keep a record,
Of all the newborn throng;
"So many are that man's,
But the most to me belong."
They keep their list more accurate
Than dear old brother Paul,
For he was undecided,
And could not name them all.

So now they sit in judgment,
And their cases they decided;
Maybe their eyes are darkened,
And they only see one side,
But at the Lord's tribunal bar,
We'll gather by and by;
When all our work must pass beneath
God's scrutinizing eye.

Then he will tell us who is great,
And who has done the most,
And we will plainly understand
That we have no room to boast.
Perhaps some poor in spirit
Called formal and unwise,
Will then stand in the forward ranks
And win the highest prize.

We have many precious brethren,
Who are doing much for God;
Who do not tell whate'er they do,
To blaze their fame abroad;
And God knows all their labors,
And will keep a just account,
They may not all their converts know,
He has the full account.

A monarch who was world renowned,
An egotist of yore,
Who claimed a famous city
Was built by his own power,
His pride had reached its climax,
An angel spake his doom,
Descended, O lofty monarch,
From thy exalted throne.

Not he who doth himself commend,
Will always stand approved,
But he whom Jesus names his friend,
Will of the Lord be loved;
Then if we cherish heaven's smile,
And heaven's great reward,
We'll cherish no vain glory,
We'll glory in the Lord.

—Selected.

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Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that has made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

—(Psalm 100).

Winter, N. B. July 25
1000 E. 9th St.

# BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

## THE CHURCH AS IT IS TO BE.

Developments that are coming to our notice give rise to the conclusion that we may as well be preparing for the final renunciation of many of the distinctive principles long cherished and held sacred by the church, and the introduction of many customs and practices foreign to what has been former use and polity of the church.

The transition has been gradual and accompanied by little anxiety or alarm until in recent years, but now grave apprehension and much concren are in evidence because of the rapid rate at which the church is drifting from her ancient moorings and rushing onward with the tide of worldliness which is destroying her identity and stripping her of spirituality and power and true vital piety.

The causes that are bringing this condition about are many. Primarily, our leaedrs are committed to the new order of things. In fact, have introduced and brought it about. Regretable as it may be, these leaders are the product of our schools. The training they have had is not in keeping with the polity and usages of the church. They have had visions and dreams, and in these, have been able to lift the veil that hides a brighter day, when, as they seem to think, the church will be able to throw off the shackles and unbind the cords that have as they see it, impeded her progress.

At any rate, the day is here, and now, instead of one common bond of peace and union to bind our churches together in one common union and fellowship we are becoming more and more congregational and individual in our relationships one with another.

This condition is aggravated by the manifest purpose of our leaders to wrest all control and influence out of the hands of our loyal and faithful elders and place the young and inexperienced in control. The experienced are ignored and their counsel unheeded by those at the head of our church activities and alienation of affection is the inevitable result.

Elders who stand for the principles of the church refuse to attend or officiate at communion services where modern innovations have corrupted the church and shorn her of her identity. And who can cen-

sure them for not trampling their convictions and smothering their consciences, by fellowshipping irregularities entirely out of harmony with our former usages?

Under these conditions we are confronted with two alternatives: drift with the current until the church laden with the new order of things, things that are the cause of unrest and want of unity amongst us, is swallowed up in the whirlpool of worldliness, or "cast anchor and wait for the break of day" when we may more clearly see our way.

Many hearts are burdened on account of thees things that must be given relief or relief will be sought and had on their own initiative. If relief can not be had thru the regular channels, and that seems utterly hopeless, then it must and will be had in some other way. "There is a limit at which forbearance ceases to be a virtue."

## CHRISTMAS THOUGHTS.

K. D. HENRY

The Christmas time has come again.

There is no other time of all the year when such universal joy and happiness sweeps over the Christian world as on this, the natal day of our Savior. And it is altofether fitting and proper that this is so, for on this day almost two thousand years ago was consumated the prophecies and visions and meditations of four thousand years. In this age of hurry and hustle we can scarcely conceive of the meditations which must have filled the minds of devout men and women in the dim shadowy ages of the long ago.

Meditations so devout and holy that brought the Christ even into their lives, meditations which enabled Job fifteen hundred years before Christ's birth to burst forth with the most implicit confidence, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another", and enabled David the man after God's own heart, in spirit to call him Lord, saying, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." We are often made to wonder what the result would be if the members of our own beloved church could say in the fullest confidence and implicit faith, "I know", but so often we are compelled to cry out in the words of the father of the child who was possessed of a dumb spirit, "Lord, I be-

lieve; help thou mine unbelief."

The prophecies concerning the birth of Christ are quite numerous. The first promise given is found in Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." No one can justly accuse God of not having thought of us and planned for our best happiness. Had our first parents not transgressed and had man continued in innocency, no doubt God would have extended the borders of Eden until it would have included the entire earth, and man would still be living under the benign guidance of God himself in a world free from sorrows. Death would be unknown. The earth would have yielded its increase abundantly without the thorn and the thistle and our crops would be free of weeds.

God commendeth his love towards us so much that while we were yet sinners Christ died for us. When man transgressed and fell from the high plane on which he had been created and became subject to sin, sorrow and death,—even eternal death. God met his condition by the promise of a Savior who would come as a babe, live among men that he might know how frail we are and how prone to sin we are, so that he might be our mediator in the fullest degree, give his blood on the cross so that we through his shed blood might become heirs of God and joint heirs with Christ. Abraham also is assured that in his seed all nations should be blessed.

This Christ, the Savior of the world, was born of a virgin —a woman clean and pure physically and spiritually as the new-fallen snow, a woman whose ancestry could be traced through the long chain of prophecies to Adam and through Adam — because he was directly created by God— even to God himself. No wonder God said, "This is my beloved Son, in whom I am well pleased."

Micah, the prophet, sings the birth of the Savior seven centuries before his birth in the following beautiful words, "But thou Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall come forth unto me he that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Hosea refers to the Christ by saying, "And called my son out of Egypt," referring to the time when his parents were compelled to flee into Egypt to escape the vengeance of Herod.

Great had been God's con-

cern for fallen man, great his preparation for the advent of his son, and we need not be astonished that his birth took place under the most extraordinary circumstances. Universal peace reigned supreme. Heaven and earth vied with each other to announce the birth of the Christ, the Savior of the world. The wise men of the orient were led by the star of the east. The angel opened the pearly gates of heaven to announce unto the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord", and then suddenly the gates were opened wide and a multitude of the heavenly host sang the most exquisite song man ever heard, "Glory to God in the highest, and on earth peace, good will toward men." This song has been ringing down through the centuries which separate us from the birth of the only begotten Son of God. The announcement of his birth is without parallel in the history of the world. No king or potentate of earth had such splendor, such magnificence as was displayed in announcing his birth. And yet with the exception of the absolute purity of the mother, the nobility of character of the foster father, no child, perhaps, was born more lowly than he who some day shall be king of kings and Lord of lords.

"He came unto his own, and his own received him not", was true not only through his entire life but sadly true even at his birth. Rejected, despised, shunned because they were Gallaleans, the parents were compelled to pass the night not in the inn where reposed those of supposedly nobler ancestry, but in the stable so that they of "higher station" might not be contaminated by their presence. Even to this day there is no room in the hearts of many people for him who died for them. Sad, almost unbelievably sad as this is, the judgment "sad, sad it will be, no room in heaven for thee," will be infinitely sadder to those who reject him now.

And doesn't it seem strange that all this splendor and magnificence displayed in the announcement should have been only to the unlearned shepherds? Not one of the "nobler" Jews, no even those who were favored with the best the inn could provide suspected while they reposed on beds of splendor that heaven stooped low to impart unto these simple folks the greatest message God ever gave to man. Christ upon one occasion said, "I thank thee, oh Father, that thou hast hid these things from the wise and

the prudent and hast revealed them unto babes." To the wise everything must be proved. God's word has been subjected to scientific investigation and because some things will not bear this scientific investigation it is not accepted by the learned. Nicodemus, that learned man of the Sanhedrim failed utterly to comprehend Jesus when he said, "Ye must be born again." The unlearned fishermen accepted Christ's teachings and understood, at least partly, later.

The Jew, who should have received the news of the birth of the Savior of the world with joy unspeakable, received the news with eyes that saw not, and ears that heard not, and hearts that perceived not. To this day the Jew is still anxiously expecting the birth of the Savior, whose birth, according to the Talmud will be heralded by a beautiful star of six colors. Because of his failure to accept Christ as the Savior, he is a wanderer today, alienated from his home land. No wonder Jesus, just a short time before his crucifixion, as he overlooked Jerusalem, said with an anguish that the human mind can scarce comprehend, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Our present observance of Christmas is a combination of customs which have come to us from various sources. The giving of presents was a Roman custom; the Christmas tree originaed, probably, from the old Teutonic nature worship by means of the yule tree and yule log, the lighted tapers, possibly, comes from the Jewish feast of purification. Altogether it is a heathenish observance rather than a Christian observance. In fact there is no Scripture stating or implying that his birth should be observed in any manner. Christ very implicitly bade his followers observe his death, but is absolutely silent concerning his birth.

Christmas certainly should mean much to the Christian. "It brought my Savior from above to die on calvary," but unless we exercise great care in its observance we utterly fail to discern his birth. Far better would it be to observe the day in prayer, meditation and fasting, than, as is the usual custom, by feasting and over indulgence. Wishing the entire Monitor family and especially our dear editor a Christian Christmas, I am your humble servant in the Lord.

—Thomasville, Pa.

## SHOULD CHRISTIANS VOTE?

D. F. LEPLEY

Perhaps I had better explain myself, I mean to ask should God's own children, Christ's brothers and sisters have anything to do with organizing, controlling and running the government under which they live?

Should they associate themselves with the political factions of the government and contend with each other, before and after the election, each for their own pet candidate for office?

Or should they seek or accept any political or government office or position whatsoever?

Let us try to examine the "Record" carefully and see what we find.

Shall we or shall we not believe the **Bible,** the only record that we have of a Creator God, and his dealings with human beings? If **not** then you need not give this article even a thought. It will not be worth while. If you **do,** then you had better believe it **all** or you may as well not believe **any** of it. If you believe it **all** then please follow this article carefully, and if you differ with it, tell me wherein it is contrary to the "Record".

The Bible teaches us that there are two kingdoms in this material world. First the "Kingdom of God" in which God rules. Second the "kingdom of this world" in which satan rules. **God** the Creator established the "Kingdom of God," the **devil** established the "kingdom of this world." Or better known as the kingdom of satan.

The "Kingdom of God" in this material world is represented by "The Church." The "kingdom of satan" is represented by what we know as "the world".

The "subjects" of the "Kingdom of God", or "the church," are Christians. The "subjects" of the "kingdom of satan" or "the world," are sinners.

No human being can yield his allegience to both of these kingdoms at the same time, because they are totally opposed to each other.

We must totally disconnect ourselves from, and have absolutely nothing to do whatsoever with the "kingdom of the world," if we want to become a consistant subject of the "Kingdom of God." God, the ruler of this kingdom, **cannot** and will not **accept** anything short of this, and he has given us the best of **reasons** for his decision.

Christ established "the Church" and built it upon a

rock for a foundation, and that "foundation" is the confession and the **conviction** on the part of a "Follower of Jesus", a member of "His Church", that "He is the Christ the Son of the Living God."

And Christ, through his witnesses, said that the members of "the Church" (his people) are **in** "The world but not **of** the world" (the kingdom of satan.) And that they have no permanent home in this material world, but are only "pilgrim strangers," a band of homeless wanderers without a country, for a short time, trying to carry out their Lord's instructions to bear his saving, life giving gospel to the whole world of fallen and sinful men, to be true witnesses for him, and to be the exponent always of the gospel of Christ.

And while they must live in this **material** world and mingle among men, they dare not become a part of the "world", the "kingdom of satan," nor participate in its activities, neither **can** they do so without **yielding** allegiance to its **ruler.** "The Prince of this world."

No, the "Children of God" are strangers in a strange land, they have denied their citizenship in this "world" and have taken out naturalization papers in, and become citizens of a foreign "kingdom, whose throne is in heaven, whose ruler and maker resides there, but whose "Spirit" mingles with his people to guide them safely through the "wilderness of sin" and the "lone voyage" to the "promised haven" on the "other shore."

I believe that it must be accepted without controversy that the "children of Israel" represented "God's children" during the "old dispensation" and that **Christians** represent "God's children" in the "new dispensation."

I am not now talking about "worldly church members" but **Christians**—members of "the church" which Christ "espoused as his bride," "God's children."

To a body of Gentile converts to Judaism, Paul, in Romans 4:1 speaks of Abraham as "**our father**" and in 1 Cor. 10:1 Paul's letter to a body of purely Gentile, **not** Jewish Christians, calls the "father of Israel" "**our father**". What else can we say then that "the Christian church," in point of **fact, is "The True Israel."** And that the old Patriarchs of Israel are its "fathers"?

"Record" in many other places confirms this position.

Now let us remind ourselves again of the fact, as has often been shown before that God has not changed, nor does he change, nor can he change his **plans** concerning his own chil-

dren. Mal. 3:6, "For I am the Lord I change not."

Num. 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it, or hath he spoken, and shall he not make it good?"

1 Sam. 15:29, "And also the strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Psalms 33:11, "The counsel of the Lord standeth forever, the thoughts of his heart to all generations."

Prov. 19:21, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

God often had in the past, to permit his children to change or go contrary to his ordained plans, because they wanted to make their **own,** and **would** not be satisfied with his. But sorrow, disappointment and grief always followed, when they went contrary to God's plans. And we may depend upon it, that this always will be the answer.

Listen to God's promise and statement to **Israel** "his church", "his people",—Exodus 19:3-8, "And Moses went up unto God and the Lord called unto him out of the mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests and a holy nation, these are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

"And all thepeople answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Is there not food here for thought, when we think of God's **power** over men, even though they know him not or are unconscious of his presence or his existence—and how he **can** and **does** work for "his own"?

Think how God subdued the enemies of his people and delivered them out of their hands. Had **they** anything to do with such a wonderful deliverance? **Nothing** except simply to follow his leading.

These people were surrounded on all sides by hostile and war like nations, but they were

to remain entirely free and unentangled in their relations with them in so far as their civic, political or government relations were concerned. In other words they were to attend strictly to their own business and let the worldly and political nations attend to their own, and God told them plainly what he wanted them to do and not to do.

The "Records" show us too, that as long as they followed God's plans and leading they had a **corrective** and helpful influence over their sinful, hostile and degenerate neighbors, and had power with God.

The "Records" also show, that every time that they departed from God's plan and mixed in with the world and worldly governments, that they lost their **influence** with both the world and God and brought suffering upon themselves, at the hands of those that they tried to imitate, and co-operate with in their secular affairs.

God sometimes had to deliver them into the hands of their **enemies** mind you, **God** did this, he had the **power**, and **had** to subject his children to this discipline in order to **save** them. And after they had learned their lesson, he had the power, and **exercised** it to deliver them again.

But the **birthday** of the greatest tragedy in the history of these chosen people of God came when they **decided** that they must be like other nations. And chose a political ruler for themselves,—though God has warned them that the **day** would come when they would "cry with grief"—"and in that day he would **not** hear them." God had **power then** and he has power **still.**

It was then that they started trouble for themselves that has not ended yet, although it brought about the dissolution of his people, and as an organized nation, and caused them to be scattered to the "four winds" of the earth.

It may seem **strange**, yet not strange either, when we consider that there is nothing **hard** for God when we keep ourselves out of his way so that he can work; that when his people had brought themselves under such bondage, and oppression that they were **helpless** to do anything for themselves, that God could, and **did** raise up heathen, warlike and often blood-thirsty generals and rulers to care for, protect and deliver them after they had been **cured** of their worldly ambitions and aspirations for rulership.

The Christians that composed the church in Rome, at least the majority of them were beyond a doubt Gentiles that had been converted to Juda-

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ism, before they became Christians, and had been accustomed to the political activities of the Roman government, and had espoused the Jewish animosity for and intrigue against established government, and wanted to be the government themselves, the same as did those of their brethren before and during our Lord's sojourn in the world.

Therefore, Paul in his wonderful and masterful "message" to these Christian brethren in Rome—that chruch without as yet any discovered founder, that little body of "God's children," that with the best light they had, came together, no one knows how, in a great heathen and sinful city, to witness for their Lord and their God.

Paul, knowing the great danger surrounding them — the danger of contamination with the prevailing worldliness and political rivalry, in Rome which had already affected some of their members, and had brought them under government censure and discipline, did not fail, among many other enlightening and helpful admonitions, to strongly impresses upon them the **fact** that God does have the **power** and that he used that **power** to "ordain" or choose, select, appoint or in some way set up rulers or governors, who are often heathen, godless, warlike, blood-thirsty, or hypocritical men, just as in his wisdom and understanding seems best to him, to "execute wrath" — "to punish evil doers" law breakers, murderers and criminals, even with "the sword," the gallows or electric chair if need be.

And he can do this **without** the **aid** of his **children.** At least he was always able to **do** so in the **past.**

Dare we say that his power is restricted today—that "his arm is shortened"?

Isiah 50:2, "Wherefore, when I ask was there no man? When I called was there none to answer? Is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness, their fish stinketh,

because there is no water, and dieth for thirst."

Isiah 59:3, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered preverseness."

Num. 11:23, "And the Lord said unto Moses, is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

Paul in his letter, makes it clear that as long as God's children are in this "world", satan's domain, they need some strong temporal power to protect them against the power of the devil and his agents, who would certainly lose no time in destroying their lives, and getting them out of his way, if he had **his** way about it.

Paul explains too that God **knows** this and uses his power to "ordain", from among the ungodly men of the "kingdom of this world," such rulers, governors and executors of the law as in his great wisdom and love he knows to be for the best, to **punish** law breakers and to **protect** the law abiding. He explains that those who **obey** the laws of the land need have no **fear** of the law nor the **executors** of the law, but have their **respect**, good will and protection, — just the things they **need** while in this world.

But he also explains that it is the business and the duty of these executors of the law to enforce it and to maintain and uphold the majesty of the law and their domain at any cost, even to the extent of bloodshed, and the destruction of life, singly or in multitudes, as in war, and naturally they reserve the **right** to **draft** into their **service** for any or all such activities every available "subject" of their domain.

But they have no **power** over those who are **not** their **subject**, as long as they are peaceful and law abiding visitors or strangers. But they naturally lose their exemption from service as soon as they participate in the political or civic affairs of the country in which they are sojourners.

You will notice in this letter that Paul had been greatly concerned about these Roman Christians, lest they should follow this natural trend and get mixed up with or come into conflict with the civic and political life of the government, and lose the respect of the "power" that God had "ordained" as a protection and shield to them and subject

themselves to punishment and persecution. And we find that in later times, these things did happen on account of their "illicit relations" with political Rome, when "Nero" blamed them for all of his troubles.

In summing up the whole law both the old and the new dispensations, it means this—"Thou Shalt not Kill," neither in thought nor word nor deed.

Taking human life, murder in some form or another, and in many cases premeditated and cold-blooded murder, naturally becomes the inevitable duty of a ruler in any capacity, and of all those who participate in his rulership.

But where is there a "child of God" that could even **dare** to think of assuming such duties or such responsibilities, and yet that is the very **thing** that the Christian is doing when he casts his ballot for an applicant for any political or government office, because he is making **himself** instead of God responsible for that man **occupying** such a position, and that same **man**, in times of war or distress, has a perfect right to **draft** that **voter** into his service to **help** him to defend himself, because **he helped** to put him into that position.

Brother, sister if you **help** to put a man into such a **position** how can you have the heart or the **nerve** to try to **hide** yourself behind the **anti-war** and peace doctrines of the **church** when you are drafted into his **service**, like many of you have **done** during the late war

All **law** considers the one who aids or encourages a law breaker, as **guilty** of crime as the one who **commits** it. This is "man made" or a human law, but God's **perfect** law strikes even deeper into the heart of things than this.

If **I** by my influence, my vote, or by any other means am **instrumental** in putting a man, either saint or sinner, into a position where he may be called upon to destroy a human life, commit murder, singly or by the thousand (as in war) then I make myself **guilty** before God, with **him**, for the **commission** of his **crimes**.

It may not mean much to **him**, in as much as he may be and usually is a **sinner** anyway, and one **more** sin added to his list of crimes will not make him any **bigger** sinner, but how about **me**, if I am or profess to be a "child of God"?

Brother sister **why** should I assume such terrible **responsibilities** when God is **able** and willing to do everything that is **needful** for my care and protection by the government under which I live, so much better than I can possi-

bly hope to do it myself? and he has **promised** me to do so provided that I let him have his own way about it.

Then **why** should **Christians** so compromise with the world and the devil? Why should they place themselves into such a fatal position when there is absolutely no **need** for it?

The "Record" shows beyond dispute that God **had** the power and **used** it to protect and care for and keep "his children" of yesterday when they **obeyed** him.

If God **could** and **did** such things in the **past** for his people is there any sane **reason** why he cannot, and will not still do the same **today** for the people that are **his**? Is he not still the same?

Surely he must know better than **we** do, the things that are **best** for us. And I would lose faith in God forever if I felt that I **knew** as much about the thoughts and the desires and the purposes of the many candidates that run for office, as **he** does.

If I **felt** that I knew as much as God does about the **fitness** of anyone of the multitude of politicians, that aspires to **rule** over me, or if I had the **power** to make, or have my own choice, then I would have no more **use** for God. I would not **need** him.

But thanks be to God that **he** knows more than I do, that he has more power than I, and that I can safely trust my destiny into his hands.

"Worldly governments" realize that they **need** the Christian church "God's people" as **much** as the church needs the **protection** of a strong government, and that they can not long **endure** without the righteous, vitalizing and preserving **power** of the influence of God's people, and are therefore willing to offer these **Pilgrims** a safe harbor or lodging place and protection during their temporary stay in their midst, so long as they refrain from meddling into and with their governing and political affairs and attend strictly to their own **business,** which is to **follow Christ,** their leader, in his last and greatest message—"Go ye," into all the world and **proclaim my message** and **make disciples** (followers) and baptize them, shepherd them, nurture them, and with the Holy Spirit's **power** make new **creatures** out of them, **re-create** them into "children of God."

But you may depend upon it that as soon as these "pilgrims" pursue a different course, **neglect** their own business, and try to **run** the **government,** that they will be compelled to **accept** the responsi-

bility and burden of the **defense** of the government, even in carnal warfare whenever such occasions arise.

Jesus, however taught, and so did Paul, that these Christian pilgrims, in **return for** their **protection** at all times, should help to bear the **expense** of the government that offers them a safe harbor by paying their **taxes.** Jesus did this and told the people to give to Caesar (the emperor—the ruler) the (material) things that are his and to **God** the things that are God's. Your heart, your undivided love and service and of your means "as he has prospered you."

It has always been true that the **Christian,** who has lived a consecrated life, who has kept himself clean and un-contaminated with the fiflth of politics, witnessing always for the righteousness and truth of God, in season and out of season, so that the "world could see that he really **is** a "child of God," has always had **power** with the rulers under which he lived, and has always had the care and protection of both his rulers and God, such as no **other** one has had.

Is it possible that God could feel differently towards his children of today, than he did towards his children of yesterday, whom he warned against any affiliation whatsoever with the "world" and "worldly entanglements"?

Is there any **reason** why God would or should grant "his children" of today a "broader road" for their "pilgrim wanderings" through this world of sin, this strange land which is not their home, than he did his "children of yesterday"?

Is it **possible** that God has less **power** today to work his will, in behalf of "his children", in the **appointment** of executives of law and order, as their rulers and protectors, than he had yesterday, or will we accuse him of having less interest in his children, or less knowledge of the **fitness** of men as their ruler than he had in former times?

Or have **we** just lost **confidence** in God's desire or wisdom or ability, to do any more the things that are best for us, and **feel,** like his children of yesterday, that **we** can do these things for ourselves **better** than **God** can?

Has God changed?

If it could be **shown,** with the slightest degree of **truth** that God had at any time changed his mind or his will or his plans in the slightest **degree** concerning the welfare or the destiny, or anything whatsoever in relation to "his children", past, present or future.

then the whole **Bible** story is a **delusion** and falls flat. **"The church"** is a **myth,** the churches and christianity an empty and **meaningless toy.** If God has not **changed,** and I have absolute **confidence** that he has **not,** then why should Christians vote when there is nothing to gain and so much to lose?

—Connellsville, Pa.

## TAKING GOD AT HIS WORD

PART I.

REUBEN BRESHEARS

"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead workers, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." (Heb. 6:1-3). The inspired writer here exhorts the Hebrew Christians to "leave the principles of the doctrine of Christ" or as revised version reads "leaving the doctrine of the first principles of Christ and go on to perfection. Then in the latter part of verse one and in verse two there are six things named as the foundation of faith or rather the foundation principles of Christ's doctrine. These six foundation principles are repentance, faith, baptism, laying on of hands, resurrection and eternal judgment. Let us consider these briefly one by one and ascertain their importance to the followers of Christ.

One of the foundation principles is repentance. It is one thing a sinner must do if he would become a child of God. John the Baptist, the forerunner of Christ preached repentance. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye for the kingdom of heaven is at hand." (Mt. 3:1-2). Seeing many coming to him (apparently impenitent) of the Pharisees he said "Bring forth fruits worthy of repentance." Jesus asked the men who told him about the Galileans whose blood Pilate had mingled with their secrifices, "Suppose ye that these Galileans were sinner above all Galileans because they suffered such things? I tell you nay but except ye repent ye shall all likewise perish." (Luke 13:2, 3). Then in next verse Jesus speaks of the eighteen men upon whom the tower in Siloam fell and asked his questioners if they thot these men were sinners above all dwellers in Jerusalem? Then in verse 5 Jesus again warns them and us likewise, "I tell you nay: but, except ye repent ye shall all likewise perish." After Peter's sermon on the day of pentecost when many were con-

victed and cried out "Men and brethren what shall we do?" Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Repentance was the first step they were told to take. From these texts we see that this one of the six foundation principles is vital and there is no salavation without it yet how few preachers really preach it today. "God now commandeth all men everywhere to repent." (Act. 17:30).

Another of the foundation principles is faith. Paul says in Acts 19:4, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus." Here we see faith in Christ as taught. Jesus after giving the commission as recorded by Mark said, "He that believed and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16). In the great Faith chapter (Heb. 11) there is a list of Old Testament characters who thru faith were pleasing to God and who will have their part in God's kingdom. In verse six of this chapter it is stated: "Without faith it is **impossible** to please him (God) for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Paul told the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house. The man showed he believed by being baptized and baptism is the third of our foundation principles.

Look at Heb. 6:2 and you will notice that the word is not baptism but "baptisms" or translated into plain English "dippings" or "immersions", "of the doctrine of dippings." Here is just another evidence that the baptism the writer of Hebrews had in mind was trine immersion. This is a point which many of our brethren overlook. The facts are that many of our ministers overlook baptism these days and don't say much about it for fear of hurting someone's feelings. As to the form of baptism we're all familiar or should be with the formula "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Mt. 28:19). According to the laws of language an action is required for each name of the Trinity and the church for centuries so understood and practiced. Baptism is likened to a "burial". (Rom. 6:4) and in next verse to a "planting", "planted in the likeness of his death" not in the likeness of his burial. Christ "bowed his

head and gave up the ghost''. (John 19:30). From this we see the action is forward not backward and forward trine immersion we find to be the exclusive and only form of baptism till 360 A. D. when we find first instances of one action. As to the necessity of baptism, Jesus says, ''He that believeth and is baptized shall be saved.'' (Mark 16:16). Jesus in speaking to Nicodemus in regard to the necessity of the new birth makes his statement doubly strong, ''**Verily, verily,** I say unto thee, except a man be born of water **and** of the Spirit he **cannot enter** the kingdom of God.'' From this **very plain** statement of Christ are not those who teach that baptism is a symbol and not necessary to salvation on rather dangerous ground? The Apostle Peter after referring to the few souls who were saved by water in the ark says in the next verse, ''the like figure whereunto baptism doth now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ.'' (Pet. 3:21). From these we see that baptism is just as necessary to salvation as the two foundation principles which precede it, faith and repentance. Paul says there is **one** Lord, **one** Faith and **one baptism** and this the baptism Christ taught, and the apostles and early church practiced. In the light of John 3:5, 10:1, 12:48, etc., those who reject New Testament baptism are on dangerous ground to say the least.

The next of the foundation principles as given in Hebrew 6:2 after baptism is ''laying on of hands.'' Someone may ask, ''Why is this so impotrant?'' The answer is, ''It is God's way for a believer to obtain the Holy Spirit.'' After the Samaritans had heard and accepted the word by the hand of Philip the evangelist in Acts 8 it was necessary for Peter and John to come down, investigate the work done, and set the seal of approval on it. The Samaritans had been baptized but had not received the Holy Spirit. Peter and John prayed for these converts that they might receive the Holy Spirit and then after laying hands on them they received the Holy Ghost (Acts 8:17). In the next verse it is stated that Simon the sorcerer saw that **through** the laying on of hands the Holy Spirit was given, thus showing it was God's appointed way. Paul on his journey came to Ephesus and finding certain disciples asked them, ''Did ye receive the Holy Spirit when ye believed?'' (Acts 19:2, R. V.) They did not know about the Holy Spirit and apparently

something was wrong with their baptism. At any rate Paul rebaptized them, "and when Paul had laid his hands on them the Holy Ghost came on them". (Acts 19:6). Paul in writing to Timothy exhorts him to "neglect not the gift that is in thee by prophecy, with the laying on of hands of the presbytery" (elders) (1 Tim. 4:14) and again exhorts him, "I put thee in remembarnce that thou stir up the gift of God (Holy Spirit) (Acts 2:38) which is in thee by putting on of my hands". From these Scriptures we see that laying on hands is necessary in order to receive the Holy Spirit and Paul says, "Now if any man have not the Spirit of Christ he is none of his" (Rom. 8:9.)

# Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

## OUR MONTHLY TEXT.

**The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanging.—Prov. 9:10.**

Scripture references: Job 28:12-28; Prov. 1:7; 15:33; Psa. 111:10; Dan. 2:20-23; Matt. 10:16; 11:25; 1 Cor. 1:17-2:16; Jas. 1:5; 3:13-17; Col. 1:9.

Wisdom: knowledge practically applied to the best ends, or to the true purposes of life. —Worcester.

Knowledge and wisdom, far
from being one,
Have oftimes no contest . . .
Knowledge is proud that he
has learned so much;
Wisdom is humble that he
knows no more.
—Cowper.

Daily Readings.

JANUARY

1. Thu.—Prov. 1.
2. Fri.—Prov. 2, 3.
3. Sat.—Prov. 4, 5
4. Sun.—Luke 19:29-44; Psa. 118:21-29
5. Mon.—Prov. 6, 7
6. Tue.—Prov. 8
7. Wed.—Prov. 9, 10
8. Thu.—Prov. 11
9. Fri.—Prvo. 12, 13
10. Sat.—Prov. 14
11. Sun.—Matt. 25:31-36; Eccl. 12:1-8, 13, 14. (Job 28:12-28).
12. Mon.—Prov. 15, 16
13. Tue.—Prov. 17, 18
14. Wed.—Prov. 19, 20
15. Thu.—Prov. 2,1 22
16. Fri.—23, 24.
17. Sat.—Prov. 25, 26

18. Sun.—Luke 22:7-30; Psa. 22:22-28
19. Mon.—Prov. 27, 28
20. Tue.—Prov. 29, 30
21. Wed.—Prov. 31
22. Thu.—Eccl. 1, 2.
23. Fri.—Eccl. 3, 4
24. Sat.—Eccl. 5, 6
25. Sun.—Jno. 14:1-31; Psa. 20 (1 Cor. 1:17-2:16)
26. Mon.—Eccl. 7, 8.
27. Tue.—Eccl. 9, 10.
28. Wed.—Eccl. 11, 12
29. Thu.—Cant. (song of Solomon) 1-3.
30. Fri.—Cant. 4-6
31. Sat.—Cant. 7-8.

Readings in parenthesis are optional.

## Proverbs.

The Book of Proverbs is a store-house of parables which God gave to his chosen people by the hand of his servant Solomon. They were written in Jerusalem about a thousand years before Christ. What the Psalms are to devotional life, this book is to practical life; and he who lives Proverbs will avoid evil, and have in store promises without number.

The key-word is "wisdom"; the key-verse, 9:10. Wisdom is the ladder by which the human mind reaches its highest spiritual attainment. When wisdom enters the heart the whole life is made pure.

This book is a compilation of advice, waining and exhortation. It contains wholesome instruction for all classes of people: parents, children, neighbors, friends, husbands, and wives. The purpose of the writer was "to give subtilty to the simple, to the young men knowledge and discretion". A careful study of Proverbs will give to the Christian a better understanding of his duty and it will help him to make his religion a practical religion.—Etta Tombaugh in "Genesis to Revelation."

## FOR THE CLOSING YEAR

**Psalm 90**

(Tune: St. Catharine, "Faith of Our Fathers")

Lord, thou hast been our dwelling-place
Through all the ages of our race;
Before the mountains had their birth,
Or ever thou hadst formed the earth,
From everlasting thou art God,
To everlasting our abode.

At thy command man fades and dies
And new-born generations rise;
A thousand years are passed away,
And all to thee are but a day;
Yea, like the watches of the night,
With thee the ages wing their flight.

O teach thou us to count our days
And set our hearts on wisdom's ways;
Turn, Lord, to us in our distress,
In pity now thy servants bless;
Let mercy's dawn dispel our night,
And all our day with joy be bright.

So let there be on us bestowed
The beauty of the Lord our God;
The work accomplished by our hand
Establish thou and make it stand;
Yea, let our hopeful labor be
Established evermore by thee.

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**To the Bible Monitor readers and all who are in sympathy with its aim we submit the following lines.**

JOSEPH SWIHART

In view of the fact that the church has drifted from the faith of our fathers we are made to realize the fact, to keep step with the church we must in part give up our faith. This would not harmoniez with God's word.

(Jude 1:3). Beloved, when I give all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

The object of the epistle was plainly enough announced, the reason for this exhortation is given in verse 4.

For there were certain men crept in unawares, and he says ungodly men to, that is strong language. I presume to strong to apply to Brethren in this present age who stand aloof to the faith. It is equally needful in some way to warn the readers of God's word of such men. It is true the Bible Monitor has been working and pleading for the return of the unfaithful, but just now we wondering how long we are to continue in this same way. It seems to us we should in some way more fully spread our claims.

Can we not as Bible Monitor readers all kindly consent to present the claims of the Monitor to Annual Conference? and in this way be more fully spread over the brotherhood, as each local congregation is represented by delegates to our conference and in this way our claims can be carried by the delegate to each local church.

Kindly we submit these few lines for your consideration. Thanking our Heavenly Father for all past efforts, praying his blessings on the work.

—Chief, Michigan.

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The Kesler-Ellmoer debate book would be a valuable addition to your library or a fine Xmas gift to a friend or relative. One dollar will do it. Send us your order.

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Do you want your friends to receive samples of the Monitor? Send us their names and addresses and we'll do the rest.

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Can you place a few of the leaflets, Origin and Purpose of the Monitor judiciously? Just tell us how many you want. They are free, but you can help pay for the printing if you like.